



B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY

Volume XLIV, No. 6

MARCH, 1930

A Prison Synagogue

By Prisoner No. 55276

Crime and the Jew

By William Portner

The Jews In Soviet Russia

By M. A. Kroll

Modern Magic

By Jacques Bielinky

How Dr. Serge Voronoff Rejuvenates Humans with
the Glands of Apes

Yehudi Menuhin Grows Up

By Marion Rubenstein

Jewish College Fraternities

By Buddy L. Moser

The First Jewish President of the General Undergraduate
Interfraternity Council Gives His Views

**And Other Feature Articles, Book Reviews,
and Regular Departments**

The April Issue of the B'nai B'rith Magazine will be in honor of the 13th Quinquennial Convention of the Constitution Grand Lodge, I. O. B. B., at Cincinnati, and will review five years of B'nai B'rith and Jewish life in America.

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THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XLIV

MARCH, 1930

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Editorial Comment

When Spring-Time Comes

WHEN the dead earth lives again, when the naked trees burgeon, when the shrub in our yard gives leaves, when the gray hillside turns green under the feet of God walking in the sunlight—well, somehow we think of Jews.

Jews are like that, forever seeing symbols of themselves in the seasons, in the unceasing hand of creation. We are so old, the kinsmen of immemorial trees and timeless mountains.

So we think of Jews when spring-time comes.

There is that lovely magnolia for which we used to worry. Long before we moved into the house it had stood on the place and old inhabitants on our street remembered it from their childhood.

In all the spring-times it had been glamorous with such a wealth of blossoms that it was a feast for the eyes of our neighborhood and the people stood before it with reverence, as before some holy thing on an altar.

But one spring-time some of the branches failed and were without blossoms; and the next spring-time it gave blossoms only feebly and the divine glow was no longer on it.

The people sighed: "The old tree is dying," and they spoke with such sorrow as one speaks for a saintly person who has come to his last days.

In the autumn of that year we dug a deep trench around its roots and filled it with fresh earth and with the food of plants; and in the next spring-time the tree lived again with a glory that dazzled even the eyes of those who had known it of old.

Now we regard its approaching florescence—and think of Jews and of that which is called the Tree of our Life and which has been such a worry among us these past ten years. The glory of this ancient tree has seemed diminished in the sour earth of the current cynicism.

The young were passing it by.

"This old Tree," they said, "is of the past. Religion belongs to dead eras," and they went to hunt for wild-flowers in Mencken's garden.

And they plucked them, and wore them proudly, saying, "These are from Mencken's garden," but after ten years it is perceived that they are dead and brittle, offering nothing for the questing spirit, nothing for the distressful problems that press on youth as he grows older, nothing for the shriven souls of his elders who thought they were rich and have fallen into adversity.

The old Tree stands, and we are not alone to see the signs of the wanderers returning to it from the wild-

flowers, returning to sweeten the sour soil with that humility that blesses men when they discern error.

The smirking cynicism that was the fashion is passing; the smart fad that reduced all human problems to matters of sex and psychology is falling into desuetude; there is a groping for religion which manifests itself in the rising interest in humanism; the daily newspapers report that the syndicated column of the liberal clergyman, Dr. Cadman, is among the most popular of their features.

The collapse of the stock market has brought men's noses down to the grindstone of adversity. The pride of quickly gained wealth has been punctured; the materialism of the ten-year boom that engulfed men has subsided and left them stranded on barren isles on which they are happy to find crumbs of content; the insecurity of material prosperity has caused them unconsciously to grope for the surer comforts that are of the spirit, which they had abandoned.

Judaism is singularly fortunate among religions in these times when the straying footsteps of men, as we believe, are returning to seek calmer, more lovely, more secure ways of life. This Judaism does not offend the intelligence of the new mind; its humanism is of old; it sees in the discoveries of science a continuing revelation.

Our ancient Tree should prosper again.

* * *

OF THESE things a Jew thinks at the approach of the spring-time, when he sees the refreshment of all life, when the magnolia that was dying enjoys again the fullness of life, when the recurring birth after the death of winter reminds the Jew that his life has always been like that.

Were there not of old those bitter winters when the prophets wept?

But the spring-time always came and the Tree flourished again.

* * *

The Day We Celebrate

WHATEVER the pains of the Jew, he has always had the doubtful satisfaction of seeing poetic justice done from the time of Haman to the time of the czars, aye, even from the time of Pharaoh.

He has been the hero of an ironic comedy of life in which he is the unresisting victim of spoil and plunder and slaughter. The men of might bestride the stage, trampling him; their thundering voices swallow his Sh'mas. But at the end of every act, the soldiers, the captains and the kings have departed and only the Jew is left to take a bow.

So the Egyptians perished in the sea, and the touring Jew today stands on the dust that covers the glory of the Pharaohs.

So Haman was hanged above the pomp of Shushan, above the heads of Jews bowing in humble gratitude for their deliverance. And under what heap of dust lies Shushan? And Haman is only the sport of little Jewish boys cracking their rattles in the synagogues this month.

So the Romans who destroyed Jerusalem and scattered the Jews are a people that live in the modern mind chiefly as an obnoxious course in high school Latin, and here and there a Douglass Levine or a Malcolm Cohen carries off the honors for merit in the study of the dead Romans.

So the Spaniards who in the hour of their splendor expelled the Jews or burned them have been reduced to the weakest among the nations, but Marranos, the secret Jews who stealthily kept a shred of the faith in all the centuries, are building synagogues in Spanish cities.

So the czars have been abolished and none knows where the grave is of the last of them. The Jew in Russia lives to be persecuted in his synagogue by other Jews.

The Jew is traditionally the man of sorrows, but, certainly, may he not enjoy a good laugh with history?

* * *

A Bill Providing for Espionage

IT IS being proposed in Congress, even more seriously and actively than in previous sessions, to register aliens; to photograph them; probably to fingerprint them; to keep their names and habitations in an index to watch their comings and goings.

If the alien moves from one city to another he must report his departure in the one city and his arrival in the other. A card, bearing his photograph and other means of identification, will certify him.

Even less is the surveillance that is on the known criminal in this land. Except for the casual glance of a policeman, he is not molested so long as he seems to pursue righteous ways.

Under the proposed measure the alien would at once become the object of suspicious watchfulness upon his arrival in the United States. Although it is desired that he shall become of the United States, bone of its bone, sinew of its sinew, he will be at once set apart, as a man not to be trusted and, therefore, to be carefully watched.

Although we want him to learn to love our institutions, we will set over him a hateful institution such as was fostered by tyrannical powers in the Europe of old. We desire him to become a self-respecting citizen but this bill would make him game for the police.

What are the proponents of this measure afraid of?

The older immigrants who were embraced with friendliness gave to America in kind. They established good lives; their children are in the leadership of affairs in many cities; they excel in the schools.

And yet these immigrants did not enter here by the process of careful selection which the new immigration laws affect. They were of those multitudes who came here when the liberty of this land was for all who had good health and upon whom no moral turpitude could be found.

These new immigrants whom it is proposed to place under espionage are of the same blood and bone as these. The fathers of our immigration laws profess to believe that they are even better. For have they not been selected?

Why, then, do we fear them? Why must we put over them such surveillance as we do not inflict even on our felons?

tr Bourgeois Love of Liberty

THIS new Russia scoffs at religious liberty as a bourgeois obsession, and in order to uproot religion has taken to itself the manners of the old oppressors whom it professes to despise.

While seeking the good opinion of men for its social experiment, it alienates the good will of mankind by its denial of fundamental human rights as has not been seen elsewhere in the modern world.

Even the stiff-necked were beginning to look upon the Russian experiment with tolerance, if not with sympathy. Men were saying, "After all, if these Russians can build for themselves a new society, it is not the hands of other nations to interfere."

Nations that had stood aloof entered into diplomatic relations with the Soviet and where there was no actual recognition there were friendly dealings that amounted to recognition.

But such friendly opinion can not continue among peoples that themselves have fought often and dearly for religious freedom, who count its possession as their dearest political good. They can not look with kindly eyes upon a land in which the practice of religion has been made almost a stealthy enterprise by persecution. Soviet Russia is isolating herself again. If Russia is the start of a new society, it must know that 'round about it lies a new world in which public opinion is more vocal than of old, which is sensitive to political wrong. So in one week in Rome the pope is heard protesting against outrages inflicted on religion in Russia; in London, the Archbishop of Canterbury protests; in the United States, the Synagogue Council of America, the American Jewish Congress, the B'nai B'rith, the Methodist Church raise their voices.

The Soviet authorities answer with specious pleas. This is a conspiracy of the capitalistic nations against Communism, they say; this is the bourgeois attack on the pillars of the new society. Thus they use the protests of the conscience of mankind to their own political ends.

The very oppressed are employed against them. The cause among the Jewish leaders of Minsk there was and certain correspondence in which they appealed their brethren in America for help to save Judaism in Russia from annihilation, numbers of them have been arrested. They are charged with counter-revolutionary activities because they maintained illegal connections with organizations abroad. Their plea for justice is made a crime.

* * *

William Howard Taft

HE was a man of liberal faith. As a Unitarian he counted it a privilege to be not far removed from the religion of Jews.

The B'nai B'rith knew William Howard Taft well. He counseled with him when the czar's Russia was discriminating against American Jews, and to Adolf Aus, then President of the Order, he gave the pen with which he signed the proclamation abrogating the commercial treaty with Russia because of its offenses against Americans of Jewish faith.

To him the B'nai B'rith awarded in that year—1922—the gold medal that it gave annually to the person who had done the most for the Jewish people and for humanity.

"Upon the Jewish people it is not necessary for me to pronounce a eulogium," he said on that occasion.

"In their just pride of their ancestry those of us who are not of the Jewish people have to be humble. The genius, the strength of your race, the patience and the persistence with which you pursue your purpose to maintain your rights and exalt your race—all make yours an exceptional history in the history of the world.

"My father was a Unitarian, and I was brought up in that faith. Across the street from the Unitarian Church in Cincinnati was the synagogue of which the Rev. Isaac M. Wise was rabbi. Our clergymen exchanged pulpits, so in my boyhood days I sat at the feet of Dr. Wise in the Unitarian Church and listened to sermons which he delivered in the pulpit of that church."

There was another occasion, in 1913, when President Taft was the principal speaker in Temple Beth El, New York, where the 70th anniversary of B'nai B'rith was celebrated.

"The study of the history of the Jewish people," he said then, "brings to one who is not a Jew a profound admiration for a race whose virtues have enabled it to live against all abuses, against all intolerance, against all unkindness."

On his silver wedding anniversary B'nai B'rith presented Mr. Taft with silver tablets of the Law. In 1921 he addressed the Anti-Defamation League, denouncing anti-Semitism, and in the same month was one of the signers of a nation-wide protest against "this un-American and un-Christian agitation."

A noble gentleman, a fine American has passed. It was given to him to live the happiest of lives. He was born not to wealth but to fine breeding. A sense of humor enabled him to bear gracefully the honors that were thick upon him. No public career in our history was so full. He was a fine exemplar of the profession of public service.

* * *

A Product of the Orphans' Home

IT WAS last month that the Jewry of Denver delighted to honor one whose childhood was in the orphans' home that B'nai B'rith established in Cleveland. For 40 years Dr. William S. Friedman had been rabbi in Denver. There he had come fresh from his rabbinical studies in the Hebrew Union College in 1889 and in the 16th year of his service, Denver Jewry took him in perpetuity by electing him rabbi for life.

What a life this has been! It has served Judaism at many altars. For him Judaism has not been merely a self-serving medium for Jews; he has given of his idealism to the common life. And what a variety his activities! From his heart sprang the National Jewish Hospital for Consumptives which is also of B'nai B'rith and whose doors are open to all of whatever faith. He is its president and one of its buildings bears his name. He has exalted the Jewish name in Colorado by association with leaders of other faiths to whom he has brought understanding of the Jew.

His eminence in Jewry has caused him to be honored with the privilege of divers public services, in the charities of his city and of the state, in the advisory council of the governor, in the public library directorate, in the Board of Peace Commissioners of Colorado, in the executive committee of the Colorado Red Cross, in the board of the Big Brothers' Association.

He has been an exemplar of the universal in the Jewish quality.



Rabbi I. B. Jashenosky

UNUSUAL? Yes, very unusual. A Jewish Synagogue housed within the walls of a Protestant Chapel. We find this strange situation existing at the penitentiary, in Columbus, Ohio.

Modern thought would account for this unique arrangement by dedicating it to the gradual inclination toward tolerance by all sects. We venture to say that never previously have Protestant and Jewish religious services been conducted simultaneously under one roof.

From the time of the synagogue's inception until late in the year 1928, the Jewish inmates lacked a permanent chapel. We were buffeted hither and yon, in order to conduct our religious services. Our plight was somewhat reminiscent of our forefathers in their efforts to establish a homeland. Our Sunday services were necessarily held in the most convenient room behind the walls, any place that would permit the prison routine to function in its usual manner. As a result we were forever transients in holding our rites.

In the year 1927 a building program was instituted at the penitentiary. During the period of construction, Warden P. E. Thomas was approached by the Social Welfare Committee of Zion Lodge No. 62, Columbus, of the Independent Order of B'nai B'rith, with a view to obtaining a permanent site for a Jewish chapel. The interview terminated with a promise from the warden of a permanent location in the new Protestant Chapel.

Finally, on December 9, 1928, the

A Prison Synagogue

By No. 55276

Protestant Chapel was completed and dedicated. Within a few weeks from that time we were assigned a room in one of the uppermost corners of the new chapel, to be used as a synagogue. We found ourselves filing through the portals of a bare, whitewashed room, bereft of any furnishings whatever. What a transition was destined to take place in this little house of God.

Immediately upon occupancy, it seems that all our friends of the outside world acted with the same impulse and objective in view—mainly, to decorate and furnish our miniature tabernacle with the adornments and habiliments so conventional to the Jewish edifices of the outside world.

From one friend we received rugs; from another group came an eternal light, then a Torah and two Menorahs from Zion Lodge.

Although services were held in the interim, on February 24th, 1929, the synagogue was officially presented and dedicated: Warden Thomas presented the tabernacle to I. B. Jashenosky, with fitting remarks anent the "rabbi's" 55 years of welfare work. In response, Rabbi Jashenosky (his title was conferred by loving friends; he is really a retired business man) informed the warden of his appreciation, and the appreciation of the in-

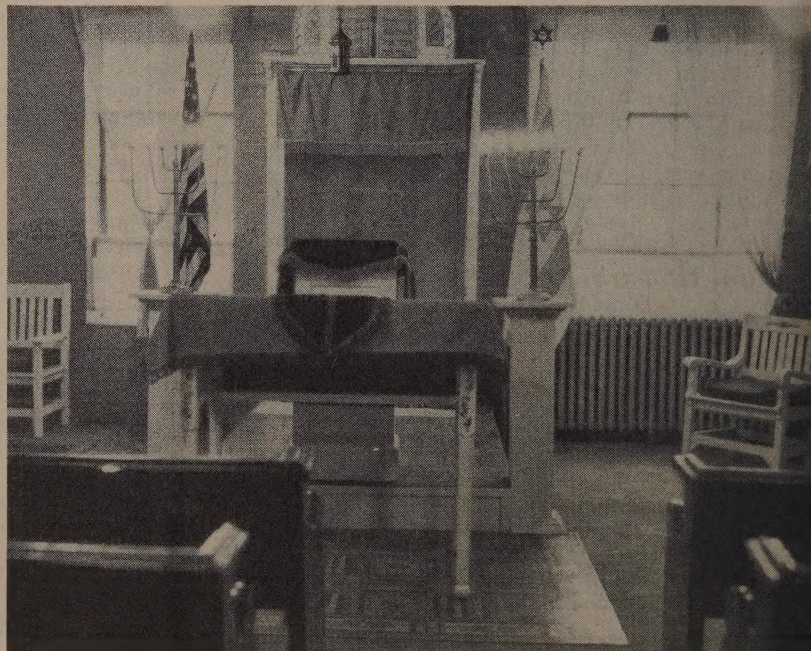
PRISONER No. 55276, Ohio Penitentiary, was born in New York City 30 years ago. At the age of 17 he enlisted in the Army and earned for himself high recommendations from his superiors during the war, and thereafter, when he worked as an expert mechanic at government airports. In 1926 he was convicted of robbery and sentenced to serve 25 years in the Ohio Penitentiary.

His religious attitude and that of his fellows may be learned from what follows.—Ed.

mate congregation, for the privilege of worshiping as Jews in a distinctly Jewish environment.

Upon that occasion we were honored to have in our midst many eminent rabbis and foremost cantors of Columbus, Ohio. All of which tended to demonstrate the vivid local interest taken in the brother Jew who had forsaken the beaten path.

Not to be outdone, and anxious to match the ardor with which local friends had contributed, the inmates



Inside the synagogue: the pulpit.

congregation was desirous of adding their mite to complete the chapel. Casting about for ideas, it was finally decided to present oil paintings of Rabbi Jashenosky, the founder of this unusual congregation, and his able assistant, Mr. Jack Myers. Today these paintings hang in a prominent position in our little tabernacle, to ever remind us of men whose hearts are so imbued with understanding and sympathy for the transgressor.

Presiding over this little congregation we find Rabbi Jashenosky, a man 79 years of age, but tirelessly doing deeds of kindness to alleviate human suffering.

How many of us who have attained the age of 79 can look back upon 55 years of prison welfare work? Each Sunday and Holy Day of the Jewish calendar, despite the elements, for 55 years Rabbi Jashenosky has been treading his way to the penitentiary and his boys.

The rabbi's work becomes all the

more commendable with the knowledge that his services are rendered without the remuneration that usually accompanies a prison chaplain's office. Frequently the rabbi is the recipient of letters from his boys who, released, have successfully rehabilitated themselves in all parts of the country. These letters he characterizes as his pay checks.

To the inmate body in general, he is known as "the old man." He does good where he can, regardless of race, color, or creed. And, as a result, he is dearly loved by the men, who supposedly are inured to emotions.

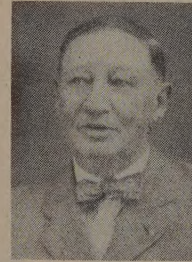
Recently the rabbi has been compelled to curtail his work in the prison, due to failing health, and the inclement weather. The many daily inquiries, from behind the walls, regarding his health, demonstrate the position he holds in the hearts of the men behind the cold, gray walls. A loyal member of Zion Lodge, he is active in its every interest. This lodge is numbered as one of the rabbi's pet hobbies. He is known to Jew and Gentile alike for his charitable and philanthropic deeds.

Assisting the rabbi, and also a member of Zion Lodge, is Mr. Myers. He has an admirable record of some 15 years of prison welfare work. His

sole material compensation is derived from the knowledge that his proteges are making good.



Jack Myers



Warden Thomas

Into the tabernacle each Sunday and Holy Day trudge 45 gray-clad men — men who, by some inadvertent act, have sacrificed their dearest treasure, liberty. Although deprived of many of the finer things of life, they are still privileged to worship as Jews. This privilege was brought about through the good offices of the I. O. B. B. and the full co-operation of Warden Thomas.

Rabbi Jashenosky and Mr. Myers, through their spiritual leadership and kindly deeds, have earned the thanks and everlasting gratitude of the Jewish inmates. In conclusion, it may be a consoling thought to leave with the Jewish reader, that of an inmate body bordering on 5,700 men, the Jewish representation is only 45.

Crime and the Jew

By William Portner



THREE very serious accusations against the Jewish people were made in a lay sermon delivered during the early part of January by the Honorable Nathan Cayton, Judge of the Municipal Court, Washington, D. C. Specifically, these charges are: (1) The existence of a Jewish crime wave; (2) That it is proportionately more than our share should be, according to the population; (3) Due to our lack of training in the home and synagogue we have definitely failed to perform our duty as Jews and Americans in stemming the tidal wave.

These general charges called forth a storm of protests refuting the blanket indictment of Judge Cayton as unwarranted and unfounded, fortified by statistics and data gathered by various organizations. So as to intelligently understand these accusations and to interpret the refutations,

THE work of the Social Service Committee of District Grand Lodge No. 3, I. O. B. B., has been so effective that it has attained national recognition within the Order, and much favorable comment in the general press. The Chairman of this excellent Committee, Mr. William Portner, of Philadelphia, was Chairman for ten years of the Prison Aid Committee of the Philadelphia B'nai B'rith Council, and at present is a member of the Prison Board Inspectors of Philadelphia; he is eminently qualified to write upon the subject of crime in general and crime among Jews in particular.—ED.

a brief review of the general crime delinquency problem with its relative bearing upon the Jewish people is presented.

Immediately following the war, the phrase "crime wave" was coined to cover the supposed lawlessness that

prevailed. The question arises whether there really existed a crime wave. Since the World War, unlike similar periods in the past, the press gave very glaring and sensational expression to crimes committed, with the result that this problem was brought closer to the attention of the public in general. The press created a crime hysteria in the minds of the people and it has had its unfortunate effect in attracting to crime the youth of our country who, possessed of an adventurous spirit, or due to unfavorable circumstances, either economic or of environment, endeavored to emulate their elders in crime. The result is that whereas 10 years ago the average age of the prisoner was 43, today it is 21. In proportion to the population, however, the crime wave is a myth or bugaboo of newspaper creation, because records indicate that within the last 50 years crime was proportionately not greater

than the increase in population, even though, as a natural reaction after certain periods, an aftermath of war, or due to economic depressions, there was a slight increase in crime. As conditions improved, crime gradually subsided.

To illustrate, at the Eastern State Penitentiary, located in Philadelphia, where inmates are confined from the eastern district of Pennsylvania, as far back as 1879 there were 1,117 inmates, with slight reductions or increases in the years following, and in 1911 there were 1,406 prisoners in this institution. Since the war the highest number, 1,741, was reached in 1922, but after 1924 the criminal population was less, with the exception of two years in which there were slight increases. These figures show clearly that it is only a temporary condition and a natural sequel to the war. In checking the number of those committed to this institution from the years 1914 to 1929 inclusive, we find again a varying situation. In 1915, this prison received 612 inmates, followed by a decrease as low as 417, until the year 1919, when 674 were committed. Then again follows a decrease until 1922, when 737 were committed, and since that year it has been steadily decreasing to an amount lower than the number committed prior to the War. In 1928 and 1929, it again increased due to the economic depression and consequent unemployment.

In analyzing these figures at this institution we find that the pendulum in the commitments swings high and low; that prior to the late war there were some years when commitments were greater than in other years following the war, with a decided variation from year to year in commitments. It is interesting to note from the records that from 1923 to 1927 inclusive, the number of inmates admitted at this institution was less per year than from 1914 to 1922 inclusive, with very slight exceptions.

Reconciling this with the increased population of our country, you can readily gather that there is no general crime wave, from which must naturally be deduced the conclusion that unless figures showed to the contrary, we do not, specifically, have a Jewish crime wave, but rather a nominal accretion of Jewish delinquents usual in such a situation. The non-existence of a Jewish crime wave is further emphasized when we consider the second allegation of the disproportionate Jewish delinquents according to the general population. At the Eastern

State Penitentiary, from 1914 to 1929 there were committed 8,895 inmates, of which 322 were Jewish, making an average of three and a half per cent. It is also interesting to note that according to the records, since 1922 the percentage of our faith committed at that institution was less than from the 1914 to 1922 period. At the Philadelphia County Prison, located at Holmesburg, Philadelphia, where I have been able to gather accurate statistics only for the year 1929, there were committed 44 Jewish prisoners out of a population of 1,093, which is a little less than four per cent, although our ratio to the entire Philadelphia population is nine per cent. The percentage, naturally, will be greater in a metropolitan city, but I am sure that records of some of the western states will show that it is considerably less than three and a half per cent as it exists in Pennsylvania. Based on these authentic figures, our delinquents are not out of proportion to the general population because our ratio is four and a quarter per cent of the total population of the United States. It is true that many years ago Jewish people were a nonentity at penal institutions, but it is also a fact that our numbers were smaller than they are today. The influx of our people started about 1899, which is but a short span of years. We are subject, unfortunately, to the same frailties of human nature as other groups, and therefore not entirely immune from the possibilities of crime, as we should like to be.

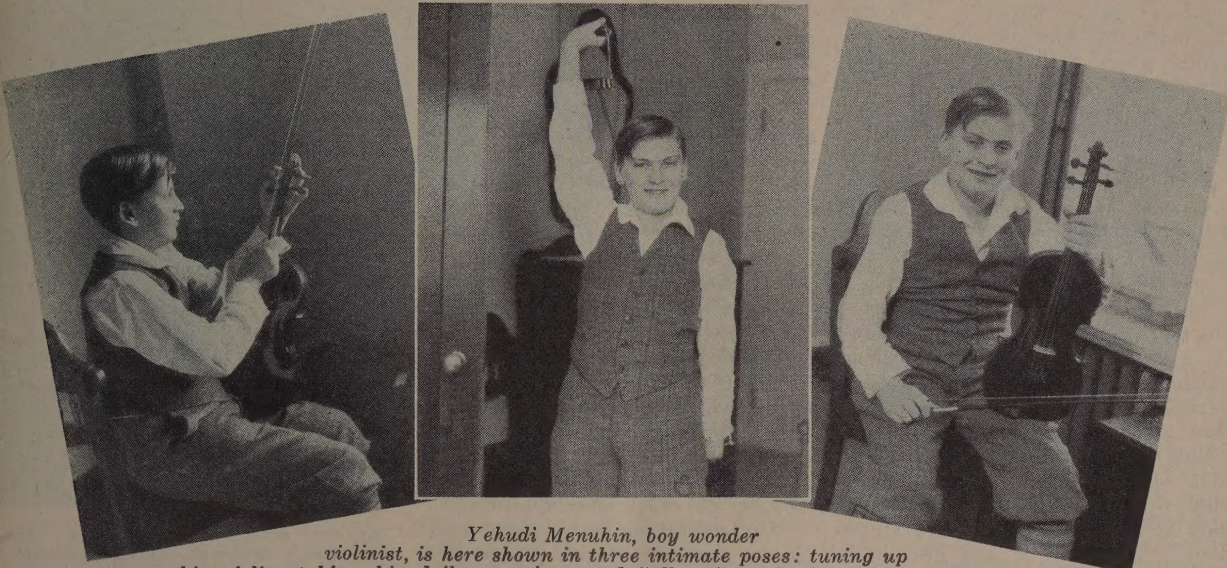
The same situation prevailed at the Western State Penitentiary of Pennsylvania, and at other penal institutions in our Keystone State. It is noteworthy that in Pennsylvania 60 per cent of the inmates are colored. They are yet the victims of a recently born freedom and in time will find themselves, thereby decreasing their numbers at the institutions.

This brings us to the third accusation, that we have not done our duty as Jews and Americans. If we but scanned the history of Jewish endeavor in the United States within the last 10 to 15 years, we must admit that at no time in the history of our people in this or any other country has there been such a determined effort for the moral, spiritual, and cultural uplift of not only the youth of our race, but also the adult. In the last 10 years there has been an evangelistic revival of the traditional spirit of the synagogue and the home. Over 50 millions have been spent both for tem-

ples of worship and community centers, where our young and old alike can receive wholesome and salutary ethical training and recreation.

In that spirit Men's Clubs have been organized, which are connected with the Temples, under whose auspices a movement has been afoot to interest every Jew and Jewess, young or old in joining a synagogue, whether Orthodox, Conservative or Reform. Also outstanding are the public Chanukah and other holiday observances in our cities, which help us to better understand and appreciate the historical traditions of our race. The Sisterhoods of our Temples have proved a vital factor in intensifying the cultural and spiritual interest in things Jewish. Charitable endeavors, both for the maintenance of institutions in the various cities, and the great relief that has been given to our needy brethren abroad, as well as the rebuilding of the Holy Land, not only are an indication of the unity of Israel, but also that the Jews are alert and alive to the needs of their fellow-Jews. Many other movements, especially relating to the juvenile, like Young Judaea, the Boy Scouts, the Y. M. H. A., also community centers, have all contributed towards inculcating in our young a finer spirit of Jewish manhood and womanhood, and also to foster a desire for knowledge of the glorious history and culture of our race. The B'nai B'rith Hillel Foundations for the college undergraduate, and the A. Z. A. of the B'nai B'rith for the employed adolescent youth, are realigning within our fold the youth of today, the potential leaders of tomorrow. In general, a great interest in Jewish educational activities has been manifested, and communities everywhere have shown a decided concern for cultural development, especially of our young boy and girl. The effect of all these activities has not only proved a great factor in minimizing Jewish delinquency, but has aroused in our young as well as their parents, a greater race consciousness and intensified a finer Jewish spirit.

As has been well said of the Jew, to be a good American one must first be a good Jew, and the unstinted and unselfish support that is being given the above religious, cultural, and educational movements is the best evidence of our intention to be good Jews and worthy Americans. These endeavors indicate that the Jewish people truly exemplify the principle, "I am my brother's keeper."



Yehudi Menuhin, boy wonder violinist, is here shown in three intimate poses: tuning up his violin, taking his daily exercises, and "all set" to begin three or four hours of arduous practice.

Yehudi Menuhin Grows Up



YEHUDI MENUHIN has grown up. The serious-faced little boy in the velveteen Lord Fauntleroy suit is gone. In his place you will find Yehudi Menuhin clad in a tweed suit of the same type that thousands of American boys wear, and a grin as wide and contagious as any 13-year-old might have.

Yehudi celebrated his 13th birthday on January 22. He became, according to Jewish ritual, a man among men. And Yehudi has announced his manhood to the world by covering up his chubby knees.

The Yehudi who has awed musical critics with his playing of difficult Bach and Beethoven pieces was not the Yehudi we met the morning before he played with the Cleveland Symphony Orchestra last month.

The Yehudi who walks out through the thunderous applause that greets the final flourish of his bow, his shoulders stooped and his left arm hanging limply as if he were embarrassed and bowed by the ovation, was not the Yehudi we met that morning.

The waiter announced us to Yehudi and his father at their breakfast at the Alcazar Hotel. We expected to see a small, dark-haired boy with an intent scowl, as portrayed in newspaper pictures. The sun shone through the tall windows of the dining room right down on Yehudi's nose, and the first thing one noticed was his neat little crop of freckles. After

By Marion Rubenstein

that, one noticed that he is almost as tall as his father, but does not resemble him closely. Moshe Menuhin (accent the first syllable if you would pronounce the last name correctly) is dark-haired and dark eyed with a very ruddy complexion. Yehudi has his father's clear complexion, but he is

HAILED by critics of two continents as the greatest child prodigy violinist living today, Yehudi Menuhin has been delighting audiences all over the United States with concerts during the past several months. Although his formal history is well known—how he was taken to concerts as an infant because his parents had no place to leave him when they went; how he smashed a toy violin they bought him at the age of two because he sensed it wasn't a real instrument; how he made his public debut at the age of six as soloist with the San Francisco Symphony Orchestra; and how he has been almost hysterically enthused over in most of the principal music centers of the world ever since—Miss Rubenstein in this personal interview gives an intimate picture of the youthful genius as a "real boy," full of fun and mischief, and very human. The pictures, taken by Louis Van Oeyen, veteran Cleveland newspaper photographer, are exclusively for this story, and have never been printed in any other publication.—ED.

blond. His hair, which he wears parted on one side, gives one the impression that it is tousled, perhaps from the nervous gesture Yehudi has of brushing it back with his left hand.

"Will you have breakfast with us?" invited Mr. Menuhin. "We do not mind; in fact, it is a habit with us to have reporters breakfast with us."

Yehudi rose at the same time his father did, and as Mr. Menuhin concluded his greeting, Yehudi extended his hand. It was firm and hard,—the reason for this we learned later when we went up to his room. He wore a tweed suit of a brownish mixture. His soft, white shirt was open at the throat. Brown woolen stockings covered the chubby knees that had been exposed to the world for 12 years. His slippers were light tan.

Yehudi smiled. Perhaps we shouldn't call it a smile; it was a hearty grin. The kind that a 13-year-old wears, the kind of grin that stretches from ear to ear, wrinkling the nose. Yehudi's grin was friendly, and it showed strong, firm, white teeth, and it accentuated the freckles on his nose.

The waiter now arrived, bearing a large plate in which two golden islands swam in a sea of fluffy egg whites, and claimed all of Yehudi's attention. He sat down in his chair so eagerly that his action was abrupt; he swept the white folds of his napkin over his knees, and buried half a

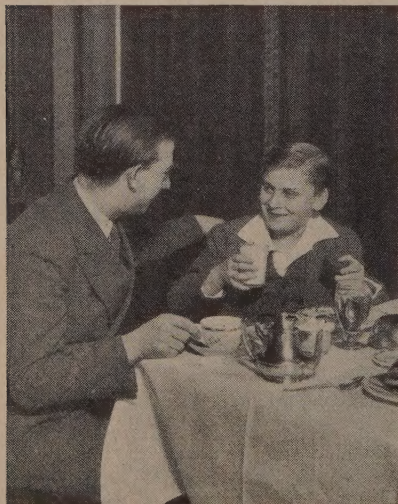
square of golden butter in a muffin. The muffin he conveyed swiftly to his mouth, where half of it disappeared without any unnecessary delay. No motion was wasted with Yehudi, for as the muffin left his mouth, a forkful of poached eggs entered.

Yehudi's father left his own breakfast untouched while he denied vigorously the report printed in a morning newspaper to the effect that Yehudi was to do a Marion Talley.

"No, no, Yehudi is not going to retire to a farm for good," Mr. Menuhin exclaimed, hitting the newspaper clipping with his forefinger. "This is terrible, terrible; something must be done to counteract this report."

But even this did not disturb Yehudi, who was making great headway with his breakfast. His brimming glass of milk had now arrived at his elbow. He lifted it and drained a third at one gulp. When he replaced the glass on the table, there was a neat white moon around his lips. He attacked his second muffin while his father launched an attack on the reporter who had interviewed him the preceding evening.

"Yehudi is not going to retire," Mr. Menuhin explained heatedly. "I told the reporter we were going to buy a farm near San Francisco next year and that Yehudi would spend eight months of the year there, resting. San Francisco is the city we love best, and we want to be as near it as possible. Yehudi plays only four months a year, and rests the other eight. He must have rest in order that his music may be a joy to those who come to hear it."



Yehudi is here shown at breakfast with his accompanist, Hubert Giessen, whom he loves to "kid."

"Part of the eight months he shall spend with a master in the Alps. Next year he will study again with Professor Adolph Busch, with whom he studied last summer. Two years ago, he studied with George Enesco, and before that with Louis Persinger, who is now on the faculty of the Cleveland Institute. But it is very important to me that Yehudi goes into complete retirement, for Yehudi must play because he loves the music, and so those who hear him will love it, too."

"Then Yehudi's health and well-being are naturally paramount with me," and the proud father looked across the table at his boy, who was cleaning his plate with his fork, just as thousands of other normal, healthy boys do who enjoy huge appetites.

"Up to the time he was eight years old, he gave one concert a year, then he gave two concerts, and now he must rest eight months and play four months," continued Mr. Menuhin, when he suddenly noticed that Yehudi was sitting erect with an excited smile upon his face. Standing in the doorway was a tall, soldierly-looking young man dressed in dark grey. He smiled at Yehudi, who jumped up in his chair and waved his hand.

"Come here and sit with me, Hubert," Yehudi invited in voluble German. "Come sit next to me and I'll order your breakfast for you."

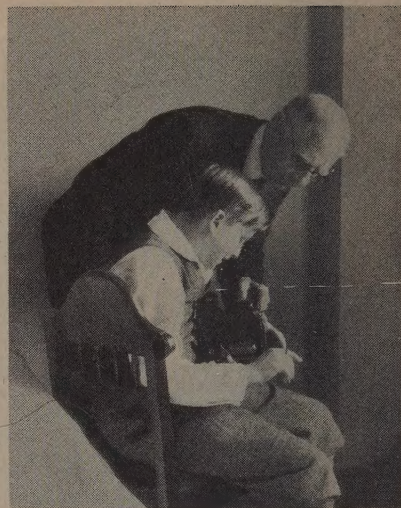
Yehudi pulled a chair close to his and signaled the waiter. The dark brown head and the blond head were bent close together over the menu. Giggles, the kind that school girls indulge in, resounded through the staid, dignified, dining room.

"I tell you I will do it, I will do it," insisted Yehudi, amid peals of laughter. "I shall order zweibel for your breakfast," he declared in German as he poked his fingers in the other's ribs.

"Hubert cannot speak English," Yehudi confided with a mischievous twinkle in his eyes, "and I order his meals for him. He hates zweibel and I am always threatening to order it for him."

"Hubert is my accompanist, his other name is Giessen," Yehudi explained. Although Giessen does not speak nor understand English, he rose to his feet and bowed from the waist, clicking his heels in military style.

At the waiter's urge, Giessen himself ordered "caffee please." And then with a gesture towards Yehudi's muffins, he made a request "for some bread, please, no, no, white bread." It was evident that he did not trust



All real boys love cameras, or other practical playthings. In this picture a veteran Cleveland newspaper photographer is showing Yehudi how to operate his camera.

Yehudi when it came to ordering meals.

Several tables away, a matronly, gray-haired woman presided, her eyes intent upon Yehudi. From time to time, she held whispered consultations with the waiter as he passed her table. As Yehudi and his party rose to leave, she came forward and accosted the youth with a very gushing "Oh, are you Yehudi Menuhin? I think you're marvelous; you're wonderful; and such a child, too! Oh! how do you do it?"

Mr. Menuhin's face became grave and his voice was cold as he answered her question. "No, madame, Yehudi is not wonderful; he is a mere student."

"That's just the thing we are trying to avoid," Mr. Menuhin confided as Yehudi walked to the elevator, his hand clasped to Giessen's. "We are trying to let him grow up naturally, and all these women with their gushing comments won't let him."

As they came to the door of their room, Yehudi looked down the hall. "I wonder where my slippers could have gone?" he asked in German, which is the tongue father and son converse in. "I left them out here and they are gone."

When the door was unlocked, Yehudi discovered his concert slippers reposing in the corner, the black toes bright enough to be used as a mirror. He divested himself of his coat, and then turned shyly to the photographer, who was setting up his tripod.

"Will you do something for me?" he asked. "Have you got an F. 4-5



Yehudi at the age of 10.

lenses on your camera? Will you show me something? I have a Carl Zeiss lens on my camera; it was given to me by a lady in Germany, and I want to learn how to use it."

"Sure, you bet I will," answered Louis Van Oeyen, white-haired "Dean of Cleveland newspaper photographers."

"Now, this is the way you work it," began Van Oeyen, who has "shot" kings and queens, presidents and gang leaders, during the 30 years he has spent behind the tripod. For a half hour the white head and the blond head were bent close together.

While Yehudi was receiving his lesson in photography we had a chance to look around the room. We saw a neat black suit which he wears on the concert stage. We saw the framed pictures of his lovely blond mother and of his sisters, with an affectionate inscription to Yehudi penned in French. There were pictures of his teachers taken in the Alps, Yehudi smiling up at Adolph Busch, Yehudi sitting at a chess game with George Enesco. There were Yehudi's study books—many of them, for Yehudi can speak five languages. There were "The Stories of the Prophets," a volume of "World Poetry," and "The A. B. C. of Physics." There was a plaque given Yehudi by the Symphony in the Conservatory of France.

It was during this half hour that Yehudi's father told us of the long trips that Yehudi makes to hear other musicians. "He will go a great distance to hear Horowitz the pianist, or Kassarls the cellist," Mr. Menuhin said.

He told of the audience at Cologne who did Yehudi honor when they stood throughout the entire performance. He told of the 11,000 cold-blooded Englishmen in London who became so enthused that they lifted up Yehudi's machine.

He told us a secret. Yehudi insists that the hotel suite they engage should

have a kitchenette. This is because Yehudi "likes to prepare little things."

"With a kitchen it makes it seem more like home," Yehudi explained.

His photography lesson over, Yehudi brought out an exerciser and worked it until the beads of perspiration stood out on his face. Physical

exercise is an important part of his daily program, Yehudi said.

"How do you like all this, the traveling, the applause, the crowds, do they bewilder you?" we asked Yehudi, as he put on his coat again.

"It's all a lot of fun," Yehudi grinned, and tuned up his violin for several hours of arduous practice on the difficult Bach fugue.

Before we left, Mr. Menuhin told us how Yehudi came by his name.

"Several months before Yehudi was born, Mrs. Menuhin and I went to look for an apartment," Mr. Menuhin confided. "We paid our deposit and as we walked out, the landlady said: 'I know you're going to like it; there are no Jews in this apartment house.' With that my wife turned quickly and said: 'But, madame, we are Jews,'

and asked for our money back.

"When we came outside my wife said, 'If I ever have a son, we shall name him Yehudi, so that all the world will know that we are Jews.'"

That night when we heard him play Ernest Bloch's "Baal Shem," we knew that he had not been named Yehudi in vain.



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JACOB S. MINKIN is Rabbi of Temple Beth-El, Rochester, N. Y. He is the author of many articles in the Anglo-Jewish press and at present writes a weekly feature article, "News of the Jewish World," which appears in a number of daily papers throughout the country.

ELMA EHRLICH LEVINGER is the author of many books on Jewish subjects, and the wife of Rabbi Lee J. Levinger, Director of the B'nai B'rith Hillel Foundation at Ohio State.

DAVID EWEN is a prolific writer for the Anglo-Jewish press of articles dealing chiefly with the theater, music, and personalities.

NELSON RONSHEIM, young Cincinnati artist only 24 years old, drew the new cover which appears with this issue of the B'NAI B'RITH MAGAZINE.

M. A. KROLL was born in 1862 in a small Russian village. At the age of six he already knew the Bible, at seven he studied the Talmud, and at 16 he took part in the Russian emancipation movement. Expelled from St. Petersburg University for revolutionary activities, he was later exiled for ten years to eastern Siberia, where he turned out some important geographic research work. He has fought ceaselessly for Jewish rights in Russia, and has given all his strength toward combating the causes and perpetrators of pogroms. He has been living in Paris since 1925, where he is working on two books, one about China and the other about Soviet Russia.



Dr. Serge Voronoff



ALMOST all men die before the natural term of their existence. Physiological death is rare, and most deaths are caused by injuries and maladies that are not always visible. Premature old age is a result of the atrophy of the noble cellules of our bodies, cellules guided by the glands. It is possible to stave off this condition, but first it is necessary to know how to control the working of the glands, how to fortify their vitality, to stimulate them, to replace the used and feeble with others more vigorous; and this glandular therapeutics will be the medicine of tomorrow, which shall make us the masters of the laws of life.

These are the beliefs of Professor Serge Voronoff, one of the really great Jews in modern science. Although his name is certainly celebrated, few are acquainted with his actual scientific works, and as a result a number of erroneous and ridiculous ideas are in circulation concerning his theories and his established facts. Nevertheless, this great savant has devoted his life to the regeneration of humanity, and his scientific contributions are creating new and breath-taking glimpses of the future.

Dr. Voronoff was born in Russia, but today he is one of the bright stars among French scientists. He occupies the important posts of Director of the Experimental Surgical Laboratory at the College de France, and Director of the Laboratory of Biology at the School of Higher Studies. His life offers a beautiful example of tenacity and patience in difficult research work,

Modern Magic

*An Account of the Work of Serge Voronoff, Great Jewish Surgeon,
Who Hopes to Regenerate Humanity With Monkey Glands*

By Jacques Bielinky

and in the introduction of a marvelous idea which may in the future modify the physiological conditions of longevity.

Like most research work, Dr. Voronoff's experiments underwent a long period of evolution and perfection. At first he applied his specific ideas to animals, in the purely utilitarian aim of ameliorating the breed of sheep for the purpose of obtaining richer and more abundant woollen fleece. Grafting, of which more will be said in this article, was one of his fundamental methods, and at present is bringing about a regeneration of millions of sheep in the French colonies.

It is obvious that wool is expensive because there is not sufficient wool produced. France, with her colonies, possesses only 27 million sheep, and is obliged to buy billions of pounds of wool annually from foreign countries. Other lands, such as the United States, Russia, Argentina, and Australia, are much richer in sheep, but the world production of wool at the same time remains at a deficit of 20 per cent in relation to its needs. But the augmentation of the flocks is at present impossible because of lack of pasture land. Therefore, it becomes necessary to find the solution to the increase of

the wool yield, by bringing about a higher yield in each sheep.

Eh bien! This problem was most brilliantly solved by Dr. Voronoff with the aid of grafting, which created a new breed of sheep with more abundant and longer wool. In 1924, he made his first trip to Algeria, where the French government placed at his disposal some flocks of sheep for his experiments. The grafting was applied to 20 rams, who sired some 3,000 lambs, and it was afterwards definitely established that the fleece of these lambs gave 20 per cent more wool than that of the other sheep. And all this at very little expense! The success of this experiment impelled Dr. Voronoff to travel to all the French colonies in Africa for similar purposes.

Having learned of this discovery, the English, Spanish, Argentine, and Italian governments sent missions to Algeria in 1928 to study the Voronoff process, and thanks to the latter, it is now possible to increase the world production of wool, and to lower the price.

But it is to man that the theory of Dr. Voronoff is now being chiefly addressed. Having determined the great importance of the role played by the glands, and having observed



A corner of Dr. Voronoff's ape farm near Menton.

the deleterious effect of modern-day living on them, Dr. Voronoff decided that therein lay the secret to health and longevity. He found that the influence of the genital glands is enormous as a source of vital and psychic energy, and that they are chiefly responsible for the legendary longevity of certain persons of our time, as well as of Hebraic antiquity, at the mention of which one recalls Methusaleh, who died, it is written, at the age of 969 years. According to the Bible, the patriarchs lived 600, 700, and even 900 years. But today the average length of human life does not surpass 29 years, a term evidently lower than normal, due chiefly to the anti-hygienic conditions of modern civilization.

To delay death does not at all mean to violate the laws of nature; it is rather to oppose the fatal effects of a too exhausting existence by the renovation of the noble tissues of our vital organs by others younger and more vigorous. Such is the daring doctrine proposed for modern surgery by Dr. Voronoff.

This idea had already been presented by the French scientist, Brown-Segaud, creator of apotherapy, but it was recognized to be without merit upon its original (and insufficient) application. Only the grafting of the glands (thyroid, pituitary, genital, etc.) as practiced by Dr. Voronoff through his numerous experiments, was recognized by the medical authorities to be a powerful factor in human regeneration.

In 1919, at the French Congress of Surgery, Dr. Voronoff made his report concerning his methods, and at that time Professor Tuffier, the celebrated surgeon, declared to him: "You will need 30 years to pass on your ideas to the minds of doctors to convince them that you possess the truth." But today, after less than 11 years of experiments, the verdict of acceptance may perhaps already be pronounced.

The graftings were applied with success by Professor Tuffier and others. On the 22nd of August, 1927, Professor Leclainche called together a conference to discuss the results of grafting at the Academy of Sciences. At present, the application of the Voronoff method is even included in the instruction of the faculties of medicine, inasmuch as it figures in the "Treatise of Surgical Pathology," published by a group of French savants. The use of grafting is ex-

plained by Professor Jean Crau, the celebrated surgeon of Montpellier. At the faculty of Paris, Professor Sicard has made the Voronoff method a course for his students. Accordingly, this discovery has been accepted by the French scientific authorities, and has been made a part of official medical instruction.

The question which now arises is, from where does one take the "pieces of exchange" in order to regenerate the human organism? Not from other



Dr. Serge Voronoff (left) and his brother, Georges (right) are shown above co-operating on an operation on an animal.

men. In his position as Director of the Laboratory of Experimental Surgery at the College de France, Dr. Voronoff had performed some research work in the field of animals, and since 1913 he has made the discovery of these pieces in the breeds of superior apes—of those which, because of their constitution, approach the nearest to man, such as gorillas, orang-outangs, chimpanzees, etc.

In 1916 he grafted on an infant the thyroid gland of a chimpanzee in order to cure the child of cretinism. The operation succeeded marvelously. Subsequent operations demonstrated the perfect adaptation of the glands of these apes to the human organism. At present the question is not even

debated, inasmuch as more than 1,000 graftings applied to men and women have definitely established the genuineness of this genial invention.

A new industry was thus born, that of the raising of apes. Thanks to Dr. Voronoff, the French government has, since 1923, taken measures for the preservation of the apes in the African colonies. Ape farms have been established on Cote d'Azur, where the first was founded by Dr. Voronoff near Menton.

The vulgar and sensational press, and ignorant people in general, have vigorously attributed to this invention coarse and fantastic motives. The principal effect of the grafting, however, consists in the relief of the physical and cerebral forces; it augments also the capacity of intellectual labor. That is why the first two "clients" of Dr. Voronoff were a priest and an engineer. Afterwards, there was another priest, some manufacturers, a professor of the Faculty of Law, a well-known Spanish surgeon of 67 years of age, a member of the Institute of Hans, a playwright of 70, and many others. In all of these cases there was a beautiful regeneration of the organism, and the renewal of cerebral activity.

Encouraged by this success, Dr. Voronoff (who was aided by his brother, Dr. Georges Voronoff) began grafting for backward infants.

"To restore to men a new energy, to render them fit for productive labor, that is to accomplish a work of social utility, that is to contribute to the progress of the world," is how Dr. Voronoff expresses his ideals. "The ideal toward which our efforts should be directed should be to conserve life in the fulness of its physical and intellectual manifestations, to abbreviate the period of old age, and to delay death until its final limits."

Dr. Voronoff's place in science is thus seen to be at the side of the other great men of modern Judaism: Einstein, Freud, Bergson; and in the specific domain in which he excels, other Jewish savants have already brought their contributions, namely, Eiselberg, Kutner, Levi, Lefner, Rosenthal, Steinach, and others.

French Judaism is proud of this great scientist, as indeed it is proud of all the others like him who are, it so happens, originally of Oriental Europe.

Marion L. Misch: Practical Visionary

By Arthur A. Schwarz



WHEN I HAD been discussing Julius Rosenwald's friendship for the negroes when my friend, Rev. O. S. P. Thompson, minister of a large Baptist Congregation in Providence, said, "Yes, Jewish people are wonderful for their broad and wise philanthropy, and right here in this town you have a sterling character in Mrs. Caesar Misch. She is one of your illustrious people, and is right now making possible the musical education of one of our young people. We negroes deem her one of our true friends." The encomium of this highly educated and cultured negro minister is essentially no different from the statements one may hear from men and women in all walks of life, regardless of creed.

Lecturer the world over, civic leader, business executive, musician, art collector, advocate of tolerance, proud of her Jewishness, Marion L. Misch has achieved enough to satisfy the ambitions of six women, and it is a pleasure to say that all her efforts have been appreciated. And because of her graciousness and congeniality, she has retained the respect, admiration and loyalty of all who have been associated with her, despite her independence and intense individuality.

In an assembly of notable women, Mrs. Misch would attract attention by her poise and intellectual qualities. Her manner and address indicate a spiritual stability to which anything of a maudlin sentimental nature is foreign. Her grey eyes, apparently seeming to penetrate you quizzically, are, in reality, just smiling because life seems so good to her. She is so sympathetic that you soon forget you are talking to a hard-boiled business woman who has proved her ability in the commercial world. She is neither effusive nor frigidly distant, and she is genuinely interested in meeting you. She has a keen sense of humor and a searching wit; a broad culture that renders her conversation stimulating and which has given her a perspective and basis of comparison to understand the contrast, variety, and circumstances of life. She has no superiority complex. She is full of the milk of human kindness. She is proud as a peacock. She is a charming person.

Although she heads a large concern, Caesar Misch, Incorporated, in the capacious Caesar Misch Block, situated in the heart of the business district, she has cultivated her hobby of providing people with the opportunities to hear the best in music and literature, until it has become her life work. She will be known as a true patron of the arts.

She was born in Pittsfield, Mass. Her father was Louis Benjamin Simon, born in Berlin, Germany, and her mother was Rachel Pulaszki of Budapest, Hungary. In America, her father, at the age of 17, became for a moment during the Civil War a heroic but unmitigated liar. He gave his age as 20 in order that he might enlist. He joined Company H, 55th Regiment, New York.

Little Marion displayed no musical talent until she was eight years old, when a neighbor took her to a concert. On the way home Marion asked permission to go to her friend's house to pick out the melodies on the piano. She had never before played any instrument and there was no piano in her own home, but some demon must have possessed her, for she played many of the tunes she had just heard at the concert. Such extraordinary talent induced Pere Simon to purchase a piano and to procure the services of the town's genius, an Alsatian named Walz. Herr Walz was a queer duck who was so convinced that the music of the masters would have a deleterious effect upon his precocious pupil that he permitted her to study only his own compositions which he gave to her in manuscript form. He was either unwilling or unable to publish them, since they would hardly be ap-

preciated by a world which had not yet progressed beyond the puerile conceptions of Bach, Beethoven, Haydn, or Mozart.

Herr Walz was a capable, if eccentric teacher, and under him Marion made excellent progress, graduating finally to Prof. Samuel Liddle, who has since become a well known composer. He taught her for five years, during which time she became a well-known figure in the town's concert activities. She was also in demand as a singer, appearing frequently as soloist in various churches.

When she was 14, she organized the first Jewish Sabbath School in Pittsfield, and alone instructed 20 pupils through five grades. Teaching seemed an in-born trait, for when she was a



Mrs. Marion L. Misch

tot studying music, she would gather a group of children about her and tell them stories about the compositions she played (weaving many a fanciful tale), teach them the melodies, and quizz them on what she taught. She entered Normal School at the age of 16, and was there but three weeks when, during a shortage of instructors, she was selected as one of those qualified to teach. She taught her young charges music, and there being no piano, bought and learned to play the zither with which to lead them. She exchanged classes with those teachers who knew nothing about music and thus, in those early days, applied the platoon system. Away from her books and music she was just a kid, overflowing with irrepressible joy.

Before music appreciation was made part of the school curriculum this young girl was giving music courses to her pupils. No one on the School

Board today is more active than Mrs. Misch in furthering the project of making music an important part of the school program. She has been instrumental in securing an appropriation of \$3,500 for the purchase of instruments for school bands.

She had been teaching for five years when, visiting her aunt in Brooklyn, New York, she met a young business man, Caesar Misch. Mr. Misch was an excellent pianist, having graduated from the Kullak Conservatory of Berlin, founded by Theodore Kullak, whose School for Octave Playing has ruined more fingers and wrists than all the wars since Marathon. As a result of this first meeting, this young Caesar might have written, "veni, vidi, vici and WAS CONQUERED."

When Mr. Misch established his business in Providence, Mrs. Misch devoted all her time to her family, although never neglecting to spread the love of music amongst her intimate friends. Mr. Misch died in 1908, and Mrs. Misch took charge of the rapidly growing concern, experiencing no difficulty in the transition from a domestic to a business world. Today she is an important factor in the commercial life of Providence. She is the founder of the Providence Quota Club, an organization of business and professional women, organized on the style of Rotary, and a part of International Quota. She is Vice President of the Civic and Park Association; a former Vice President and one of the founders of the Providence Plantations Club of 2500 business and professional women; Past President of the Rhode Island State Federation of Women's Clubs and of the Rhode Island Federation of Music Clubs; Past President of the National Council of Jewish Women and founder and first President of the Providence Section; and former member of the Board of the National Federation of Temple Sisterhoods. She is now the only woman member of the Board of Trustees of Temple Beth El. Elected to serve on the Providence School Board for one year, she was unanimously re-elected by popular vote on a non-partisan ticket to serve another six years. These are only a few of her affiliations with organizations of import to civic and Jewish life.

When she entered the world of enterprise, she actively embarked upon her career as an educator, especially in the arts. In her home she built

a concert room that could accommodate 150 people and gave weekly concerts free to the public. The first year she gave the standard Italian and French operas and two of the popular Wagnerian operas. Her unusually comprehensive collection of phonograph records and her two pianos and pipe organ enabled the people to hear each opera in full. The following year a questionnaire was submitted to the audience, and out of 200 replies, 198 requested to hear all the Wagnerian operas, and this from an audience of the "plain people." Here was tangible proof that people need only hear good music to love it. This is the contention of Sigmund Spaeth in his "Common Sense of Music," and even Mencken agrees with Dr. Spaeth.

As testimony to her kindness in inviting negroes to her concerts, a negro minister arranged for her a program of music by negro composers, given by negro artists.

On invitation she has spoken at Sunday night services of Congregational, Episcopal and Methodist Churches. Her topics have been such diverse ones as "Training of Children," "The Jewish View of Oberammergau," "The Poetry of the Psalms." In Denver she occupied Dr. William Friedman's pulpit and spoke as one of the "Flying Squadron" on the needs of the Hebrew Union College. In Philadelphia, from Dr. Joseph Krauskopf's pulpit, she spoke on "Judaism, Past, Present and Future." For one of the clubs of Dartmouth University she spoke on "The Evolution of Education." In Calcutta, India, for the Jewish Women's League, the President of which is Mrs. Ezra, niece of Sir Sassoon David of the famous Sassoon banking house, she spoke on "The Council of Jewish Women." In Melbourne, Australia, before the mothers and wives of soldiers and sailors, she lectured on "Lessons of the War"; in Shanghai, China, before the Women's Club, on "The Work and Development of the American Women of Today"; and in Germany, she spoke before large and enthusiastic audiences on problems of vital importance to wide-awake women.

In her home town, through travelogues illustrated by motion pictures she took herself, she has made people familiar with many of the quaint customs of far away lands. Her collection of interesting objects, gathered from all parts of the world, constitute

a little museum in themselves. She has distinguished herself by not writing reminiscences of her world travels. She is one of whom American and world Jewry may well be proud. Her courage is undeniable, as the following comment, made by the Literary Digest after one of her Sunday night addresses, indicates: "What would our forefathers have thought to have heard a Jewess lecture in a Congregational Church at a Sunday night service on 'The White Slave Traffic!'"

Nothing can be added to the words of Dr. W. H. P. Faunce, President Emeritus of Brown University, one of America's foremost educators, scholar, idealist, prophet of a better order: "I join a host of people in Rhode Island in acclaiming Mrs. Caesar Misch as a civic leader, wise, enthusiastic, and effective. Her clear vision of the needs of our time and her steadfast devotion to every good cause have brought strength to many a struggling enterprise and pointed the path to successful effort in philanthropy, education and religion. While others are discussing women's work, she goes and does it. While others are debating how to bring religious unity, she lives out that fundamental religion which lies behind all our racial and sectarian divergences. I hope her work may long continue, and that she may train her own successor."

To have so lived and worked as to evoke so beautiful a tribute from so distinguished a person, who has so aptly expressed the thoughts of those less articulate, but not less appreciative of the efforts of Mrs. Misch, is not to have lived in vain.

Jewish Calendar

5690

1930

*Rosh Chodesh Tebeth.....	Thurs., Jan. 2
Fast of Tebeth.....	Fri., Jan. 10
Rosh Chodesh Shevat.....	Thurs., Jan. 30
Chamisha Oser B'Shevat.....	Thurs., Feb. 13
*Rosh Chodesh Adar.....	Sat., Mar. 1
Fast of Esther.....	Thurs., Mar. 13
Parim.....	Fri., Mar. 14
Rosh Chodesh Nissan.....	Sun., Mar. 30
First Day of Pessach.....	Sun., Apr. 13
Eighth Day of Pessach.....	Sun., Apr. 20
*Rosh Chodesh Iyar.....	Tues., Apr. 29
Lag B'Omer.....	Fri., May 16
Rosh Chodesh Sivan.....	Wed., May 28
Shavuoth.....	Mon., June 2
	Tues., June 3
*Rosh Chodesh Tammuz.....	Fri., June 27
Fast of Tammuz.....	Sun., July 13
Rosh Chodesh Ab.....	Sat., July 26
Tisho B'Ab.....	Sun., Aug. 3
*Rosh Chodesh Elul.....	Mon., Aug. 25

NOTE: Holidays begin in the evening
*Rosh Chodesh also observed the previous day.

Jewish College Fraternities

By Buddy L. Moser



COLLEGE fraternities are to the outside world those mystic, glamorous, social groups whose deviltry and outlandish escapades attract much comment in the newspapers, comic magazines, and the would-be collegiate movies. But like many other organizations, too little understood by the general public, fraternities are subjected to much condemnation and criticism which is unmerited.

The fraternity in general is a somewhat clannish organization. Such a result is only natural when the primary purpose of the organization is companionship during college days. The fraternity is not merely a glorified lodging house, nor is it on the other hand a concealed, mysterious clique entirely shut off from contact with the rest of the campus. Different fraternities vary between these two extremes, but the general average is a mean between these poles, a genial group, more or less homogeneous.

The greek letter fraternities are a social phenomenon peculiar to American and Canadian universities. In certain respects, they approximate the German and other European college clubs, but in most respects they are very distinctive. The earliest college fraternities sprang up around the beginning of the 19th century in certain eastern schools. Their mystic symbolism appealed to the youthful American imagination, while their companionship afforded an excellent practical reason for their existence. They became immensely popular and spread throughout the country.

The first Jewish fraternities date from around 1895. Prior to this time but few Jewish students attended American universities, and of these only a very few were admitted to membership in the Gentile fraternities. Viewing the situation practically, the ostracized Jewish students met the situation by forming first one fraternity and then others. Now we have many, and it is significant to note that the chief difference between Jewish and Gentile fraternities, as fraternities, is a matter of religion.

The Jewish fraternities, like their Gentile counterparts, can roughly be divided into three groups. There are a few large and powerful organizations with chapters at most of the larger American and Canadian uni-



Buddy L. Moser

LAST January more than 80 Gentile national college fraternities elected Buddy Moser their head by naming him President of the General Undergraduate Interfraternity Conference. It is the first time that a Jew has held this important post. Moser, a member of Sigma Alpha Mu fraternity, which has more chapters than any other Jewish college fraternity in this country, is President of the Interfraternity Council at Ohio State University, where he is a first-year law student.

He is also a supporter of the B'nai B'rith Hillel Foundation, and his other important activities are as follows:

Business Manager of the MAKIO, Ohio State's yearbook.

Captain of the Varsity Debating Team.

Member of Sphinx, Senior Honorary Society.

Member of Bucket and Dipper, Junior Honorary.

Chairman of the Interfraternity Ball.

Justice of the Student Court.

Member of the Student Senate, governing body of the University.

Business Manager of the Strollers, Ohio State's leading dramatic society.

Editorial staff of the OHIO STATE LANTERN, campus daily newspaper.

Business staff of the SUN DIAL, campus monthly humorous magazine.

Upper-class Cabinet of the Y. M. C. A.

versities, whose names carry social prestige and distinction. Then there is an intermediate group of smaller, younger, national fraternities which are fast growing in their efforts to emulate and surpass their predeces-

sors. Lastly, we have the class known as local fraternities, which are groups comprised of only one chapter. These locals often in time affiliate with some national group or another. The size of the Jewish national fraternity varies from three to four chapters in the smaller organizations to between 25 and 40 chapters in the larger organizations.

What is the relation of Jewish fraternities to college life? This is by no means an easy question to answer and varies with the conditions and circumstances on each individual campus.

The relation of Jewish fraternities to each other is peculiarly significant. It is a matter of common knowledge that the so-called best rating fraternities on each campus try to obtain the best men each year for new members. Inasmuch as the several such groups may try to capture the same prizes, the result is obvious—keen competition, which sometimes results in open conflict. Naturally, such a situation is not conducive to an atmosphere of extreme friendliness. While it is true that an individual in one fraternity may become a fast friend and bosom companion of a man in another group, the fraternities themselves, as such, are generally not the closest of friends. In fact, they are closely analogous to competing business organizations. They will work together for a common cause and mutual benefit. They will maintain an attitude of friendliness outside of the actual period of competition, which is the rushing season. But during that period, when the groups go after the new men, in many schools it is a case of "dog eat dog."

I do not intend to convey the impression that a status of open warfare exists. On the contrary, at some schools, such as the University of Pennsylvania, the fraternities are known to be fairly amiable toward each other. Perhaps this is due to the fact that such schools have an enormous Jewish enrollment in proportion to others. And while there are many fraternities, there are men enough for each. But on the campus with the restricted Jewish enrollment, where such mollifying conditions do not obtain, and there are not enough good men for every group to get a goodly share without treading on some

fraternity's toes, competition is fierce and the feeling often bitter.

So far as their relation to Gentile fraternities is concerned, the Jewish organizations occupy a peculiar status. As fraternities, they receive recognition, but this recognition in some schools is practically nil. On a campus notorious for its prejudice, the Jewish fraternity occupies no better position than the Jewish individual. He is frankly disregarded, and so is his affiliation—neither counts. He is just another student and his fraternity is a group which is frowned upon. On the other hand, there are schools, fortunately, where prejudice is minimized. On such campuses the Jewish fraternity is recognized as an equal by its Gentile confreres and both as an organization and through its individual members receives all the honors, privileges, distinctions, and recognition which a Gentile group would receive. The usual situation is probably somewhere between these standards. On most campuses, the Jewish fraternity is recognized in certain respects but can not achieve the eminence of a Gentile house.

The remaining relations of the Jewish fraternity to college life are its contributions to campus scholarship, faculty contacts, and extra-curricular activities. Now, as regards scholarship, I would be pleased to say that the Jewish fraternities far outstrip the Gentile fraternities; but as a general rule they do not, and in fact their averages are practically the same as the others. It is true that the Jewish fraternities may contain one or a few brilliant individuals, but as groups they do not shine distinctly among fraternities in general. It is interesting to note, however, that on a campus where, because of prejudice, Jews and Jewish fraternities can not achieve a name in extra-curricular honors, the scholastic rating of the Jewish fraternities is higher. This result is natural, as the talent restricted from other outlets burns with a fiercer energy upon the text-books.

Only a word need be said about faculty contact. In some schools it is great, in others insignificant; and in this respect both Jewish and Gentile fraternities occupy the same position, unless the school authorities openly frown upon Jewish fraternities.

The field of extra-curricular activity can be compared to the field of contact with Gentile fraternities. Where there is no prejudice, the Jewish fraternity and student can achieve remarkable honors. The writer is

happy that he is a student of a university whose Gentiles acknowledge their Jewish associates as equals. The situation on certain other campuses is deplorable. No matter how talented the Jewish individual or group may be, neither can progress in activities because of the invisible but potent barrier of prejudice.

The future outlook of the Jewish fraternities is purely speculative. It is almost impossible to forecast any direct change of conditions. But it

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may be significant to view the social trend of the times. Fraternities in general, whether justifiably or not, are being frowned upon more and more. Their defects of stratification are a constantly bombarded target of brilliant criticism. They have already been abolished in certain schools, such as Princeton. Many writers see the handwriting on the wall for all Greek letter organizations.

On the other hand, all fraternities increase constantly in strength and power. As they grow older, the influence, wealth, and prestige of their alumni increase enormously. There are many influential individuals highly interested in college fraternities. Such men would go to great effort and expense to balk any attempts at dissolution. Further, the millions of dollars already invested and the increasing millions continually being invested can not be blindly thrown into the scrap heap. If for no other reason than for the investment of capital, many fraternity ventures would be protected.

The situation in respect to Jewish fraternities does not appear so bright. One familiar with the situation can not help but feel that Jewish fraternities en masse are not progressing. They are marking time or stagnating. Individual fraternities may shoot ahead rapidly, but as the number of all Jewish fraternities increases the prejudice against them becomes more evident. Rarely is a minority group allowed to grow too strong. It may reach certain levels, but the majority will not let it pass a definite barrier.

Hence the conclusion—if Jewish fraternities wish to survive and progress they will have to adapt themselves to any new set of conditions which will be forced upon them no matter how rigorous, restrictive, and unpleasant these conditions may be. Fraternities, and especially Jewish fraternities, must conform to the conditions imposed upon them, or cease to exist as such.

While it is not the writer's intention to predicate a wholly impractical Utopia, as a sound business proposition the Jewish fraternities would be better off if they would co-operate more whole-heartedly with each other. The cut-throat policy so prevalent on most of our campuses should be ameliorated after rushing season, differences should be set aside, and the Jewish groups, realizing their minority position, ought to strive together in harmony to attain their mutual and individual ends.

Jewish Education: A Vision and Revision



S NEVER before the Jews of this country have been stimulated to think on the problem of Jewish education. There is no public question which, in point of importance and general consequence, can compare with it. A thousand agencies are dealing with it. The newspapers are full of it; almost every day books and articles are grappling with it, and in the pulpits and on the platforms it is one of the favorite subjects of discussion.

The need of Jewish education no longer has to be demonstrated; it is one of the most self-evident truths of the day. The opinion is now commonly held that if there is to be a future for the Jews and Judaism in this country, that future can be secured only through Jewish education. The youth of this country must be won for the faith and traditions of the Jewish people if these are to be transmitted to the future generations. They must be inspired with an intelligent love of Judaism which can come only through an understanding and knowledge of its history and literature. However, therefore, the Jews of America may differ among themselves on other plans, on other programs, they stand practically united on the subject of Jewish education. Jews of all classes and all shades of opinion have come to the agreement that there can be no plan, no philosophy and formulation of the Jewish problem with Jewish education left out.

And this unanimity of opinion has of late led also to unanimity of action. The Jews of this country have progressed during the past quarter of a century in many things, but in nothing else has their progress been so marked and striking as in the field of Jewish education. While the last word on this subject has not yet been spoken, and the percentage of the Jewishly unschooled children in the country is shocking, a splendid beginning in this direction has at last been made. Thanks chiefly to the energy, vision, and initiative of Dr. Benderly, the whole conception of the place and function of Jewish education in the life of the Jewish people has been revolutionized. The old system has been abolished and a new system introduced. Better books are being prepared and better teachers trained; better teaching facilities have been created, to the end that Jewish chil-

By Jacob S. Minkin

dren are now being lodged in school buildings which, in point of their exterior beauty and mechanical equipment, may easily compare with the best secular schools in the country. The ideal has, of course, not yet been attained. As compared with the interest, effort, and the vast expenditure of treasure and energy lavished by the Jews of this country upon the maintenance of our charitable and philanthropic institutions, our capital investment in Jewish education is still comparatively small and insignificant. But however the Jews of America may be in arrears in the matter of Jewish education, there is no denying the great strides we have made in this direction. It was a happy day for the Jews the world over when the realization dawned upon the Jewish leaders of this country that hospitals and homes for the incurable alone will not assure a future for the Jews and Judaism in America, and that if that future is to be assured, a healthier diet and stronger nourishment was necessary, which can come only through Jewish education.

As a result of this awakened interest in Jewish education there should have been rejoicing among the Jews of this country, there should have been a greater stream of Jewishness flowing through the length and breadth of the land. But instead, what do we find? There is disappointment, there is disillusionment, there is a voice of positive despair heard on all sides. Where are the signs of the promised Jewish revival? Where is the revived interest in things Jewish on the part of the Jewish youth of the country? The old Cheder, it is argued, despite its many flagrant faults and shortcomings, has produced great characters, but where are the great Jewish personalities of the improved methods of Jewish education of today? It will be argued that the time has been too short. But there are those who maintain that the very methods and philosophy of Jewish education as pursued by some of the recognized educators in the country, however effective they may be in a scheme of general education, are far off the mark in the Jewish schools, that the Jewish situation being different, the methods of

**RABBI MINKIN
SAYS:**

"JEWISH education is suffering from over-secularization. . . . There is no religious warmth in the Jewish school of today. There is lacking there that divine fire of Jewish life which made the Cheder of old an altar, a sanctuary of Judaism. . . . The stripping of the home of every vestige of Jewish influence has struck at Jewish education a blow from which it may never recover. Never, in my opinion, will Jewish education be made effective until the Jewish home will be willing to contribute its full share of responsibility to it."

Jewish education must be different also.

What, then, is the meaning of this disappointment? Has the promise of Jewish education as a motive-factor in Jewish life failed? Shall we abandon Jewish education as a theory of the Jewish future in America? No, indeed. As a philosophy of Jewish life the theory of Jewish education is impregnable. Nothing can take its place. But our conception of education, its method, place and function in Jewish life has been wrong, erroneous, misleading. The opinion is now being unanimously held by all those who have watched the methods and results of Jewish education for the past quarter of a century that altogether too much stress has been laid upon mere mechanical equipment. Bricks and books, we thought, would solve the problem. All we needed, we imagined, were new school buildings and new text books, and the rest will be easy. But today we realize that books, however good and effective, are at best poor conductors of religious heat and warmth.

I would not advocate going back to the old ways, but there was something in the old method of Jewish education which should not be altogether spurned. Our forefathers may not have been pedagogues; the very word would have been a strange sound to their ears. But somehow they instinctively knew the way and method to make Jewish education effective. Being themselves ardently and passionately Jewish, they demanded the same also of their children's teachers. And in this demand they were seldom disappointed. The ignorance of the Jew-

sh teacher of old may have been colossal, but it was amply made up by that glow of enthusiasm which kindled love and reverence in the hearts of their pupils. Teaching was to them not a perfunctory thing, not a mere mechanical drilling in words or grammar, but a sacred occupation, which they discharged with passionate fervor and enthusiasm, which in turn inspired and fascinated the little ones. This is why text-books, curricula, charts, methods, sanitary schools, and the whole equipment of the modern machine-made system of Jewish education did not matter. Their loyalty, their reverence, their exalted faith and feeling of the grandeur, power, and majesty of Judaism came to them from none of these material and mechanical things, but from their inspiration and contact with the great Jewish personalities, as exemplified by their teachers. They may not have all become great and learned men, but they all remained Jews.

Jewish education is suffering from over-secularization. This is the testimony of men who speak with authority on the subject. There is no religious warmth in the Jewish school of today. There is lacking there that divine fire of Jewish life which made the Cheder of old an altar, a sanctuary of Judaism. While it may have many equipments, it lacks that one essential equipment which alone counts, and that is the equipment for Jewish life. It lacks that mysterious force and influence which made the school of old a power-house of Jewish idealism. It is the development of Jewish personality through precept and example which should be, after all, the aim and purpose of all consecrated Jewish education, and it is in this that the modern school has supremely failed. And this failure will not be rectified by any of the methods employed by the Jewish educational agencies of today. I am not indicting them, I am not questioning their intentions and motives. They are of the very best. But they simply fail to comprehend the aim and purpose of Jewish education. Prizes and out-ings are excellent things; they may stimulate attendance, but they do not go to the root of the matter. All the great spiritual movements in the world have proceeded not from machinery, but from the heart. The gift of the Hebrew Prophets, it has been well said, consisted not in a new device of how to assemble children nor how to mark them, nor how to paragraph their text-books, but it was the gift of a mighty spiritual message which

burnt itself into the very soul of the Jewish people.

But what are the methods employed by the Jewish educational agencies today? Give us money and more money and we shall give you Jewish education, is the cry today. But money can only help Jewish education; it will not secure it. Too much money, lavishly and indiscriminately spent, without a program, plan, or spiritual vision, may even prove harmful instead of helpful.

But neither school nor teacher can make up for the breaking down of that greatest of all influences in Jewish education, which is the authority and influence of the Jewish home. No formulation of the problem of Jewish education can be complete or adequate which does not take into consideration the share which the home alone can contribute. If the children of old remained lastingly and abidingly Jewish, it was because the school was not the only fountain whence they drew their religious inspiration. What was vital and effective in their life came from another source, and that was the Jewish home. The Jewish atmosphere in the home supplemented whatever they had learned in the school. The school merely provided the historical and intellectual background for the art of Jewish living (the phrase is not mine) which they saw lived and practiced in their home. The Jewish child of old was not so much a school-product as he was a home-product.

The home was a kind of laboratory or experimental station where the theory of Judaism was successfully worked out. Every precept of Jewish living and believing which he heard taught in the school was exemplified in the home. It was not an empty paradise of Judaism that the child of old was introduced by his parent and teacher, but to a garden where a thousand symbols and ceremonies made that faith to him a living reality. Whatever the child of old heard or saw was Jewish—the pictures on the wall, the books in the closets, and the conversation at the table, they were all Jewish. There was no rift, no conflict or discrepancy between his inner and outer life. The Jewish child of old, unlike his comrade of today, lived not in two worlds, but in one world, and that world was Jewish.

But infinitely more difficult is the situation today. The secularization of the Jewish home and the dethronement of parental authority have imposed a hardship upon children and teachers alike, too hard and difficult to bear. The stripping of the home

of every vestige of Jewish influence has struck a blow at Jewish education from which it may never recover. What is the influence of the Jewish home today, what strength, what faith, what conviction does it carry to the hearts and minds of the children within its walls? With what defensive armor does it equip them so that they may be able to withstand the hostile forces and influences which work against their Jewishness? Absolutely none. And coming from such spiritually starved homes, parents expect the miracle of a complete Jewish education to be accomplished for their children in the school, and that in the shortest time possible.

Never, in my opinion, will Jewish education be made effective until the Jewish home will be willing to contribute its full share of responsibility to it. The art of Jewish living is learned not from books but from life itself. The child learns not by precept but by example. What the eye sees makes a greater impression than what the ear hears, and one example seen at home is worth more than a thousand lessons taught in the school. It is impossible to exaggerate the intensity and influence of our first impressions. Psychologists are only just now beginning to realize their use and value for the human race. The impressions of our childhood days work themselves into our life with a strength and power which nothing can destroy. That which people have seen and heard and learned in their childhood days in their parental home will never be forgotten, no matter what follows afterwards. Great psychologists were our forefathers, although they may have never heard the word. They provided their children with what is most fundamental in education, and that is childhood impression.

Jewish parents of today must do the same. Under the changed conditions of modern life many a Jewish influence has been lost never to be regained. But every Jewish parent is still master of his own home. That is still wholly and completely his, and no power on earth can deprive him of this possession. In the home we have a sphere of influence which can be turned into a power-house of Jewish life. The art of Jewish living can be taught nowhere so successfully as within its walls. Jewish education which has been languishing in the school, will be restored again through the Jewish home, and in this way a tower of Jewish strength will be erected which will remain impregnable for all time.



Carrying aloft slogans, banners and flags, a group of Jewish Sabbath School children in the Bronx, New York, marched in protest last month against the religious persecution in Russia.

WHILE both the Jewish and the general press of this country is being filled with conflicting reports of the treatment of Jews in Soviet Russia, announcement has been made by Dr. Joseph A. Rosen, in charge of the Agro-Joint in Russia, that the Russian Government will spend almost 16,000,000 roubles during 1930 for settling Jews on the land. Dr. Rosen, who was in this country for a brief stay, has returned to Russia.

Dr. Moses Gaster, noted rabbi and scholar, speaking at the first conference of the B'nai B'rith of England, said he doesn't believe one-tenth of all the current stories about the persecution of Judaism in Russia. Professor Selig M. Brodetsky, speaking of unified Jewry "lying at the bottom of the B'nai B'rith," said he refuses to consider Bolshevik Jews of Russia as being lost to Israel.

The conference, which coincided with the 20th anniversary of the foundation of the B'nai B'rith in England, was attended by delegates from all over the country, and messages were received from Alfred M. Cohen, President of the Order, and from B'nai B'rith lodges in Germany, Austria, and Poland.

* * *

INTERMARRIAGE is on the increase in Soviet Russia. In 1925 slightly more than 18 per cent of all Jewish marriages there were mixed; in 1926 the percentage rose to 25; and in 1927 it was 27.2. In general, more Jewish women marry out of the faith than men.

STEPS have been taken by the National Appeals Information Service, which includes in its membership 46 Federations of Jewish Charities from every part of the country, to consolidate the fund-raising efforts of these national bodies wherever possible into one joint campaign to eliminate duplication, reduce overhead, and thereby effect economies and smoother functioning.

* * *

DR. LOUIS L. MANN, Rabbi of Chicago's Sinai Congregation, professor at the University of Chicago, and Acting National Director of the B'nai B'rith Hillel Foundations, was recently appointed a member of the Board of Trustees of "The Church Peace Union" founded by Andrew Carnegie. Among the other trustees are President Henry Churchill King of Ohio State University; President Hamilton Holt; Bishop James Cannon, Jr.; Dean Shailer Mathews of the University of Chicago; Bishop Francis J. McConnel; the late William Howard Taft; and Hon. Henry Morgenthau.

Dr. Mann is also serving as Chairman on Religious Education for the Central Conference of American Rabbis; Vice President of the Big Brothers Movement; Vice Chancellor of the Jewish Chautauqua Society; and Associate Editor of "Unity."

A CROSS-SECTION

ANOTHER link has been added to the chain of good will between Jews and Christians in the United States. El Paso, Tex., the scene of recent misunderstandings between religious ministers, has settled its differences and, under the auspices of the Federal Council of Churches, has formed a permanent council of Jews and Christians with the purpose of learning more about each other. Last Thanksgiving Day many Christian ministers refused to sit on the platform at a union service conducted by Rabbi Samuel Goldenson of Pittsburgh. Last month it was the leader of that revolt, Dr. Tucker, a Southern Methodist, who himself proposed the good will council.

Similar councils have been organized during the last two months in cities in Missouri, Colorado, Idaho, Washington, Oregon, California, Arizona, and Texas.

* * *

WHEN the Jewish Board of Guardians celebrated its 70th anniversary with a dinner in London last month, more than \$275,000 was donated to the organization. Arthur Steibel, President, presided at the affair.



All of the women pictured above are over 50 years of age, and many of them are grandmothers, but they have gone back to their school days once more. This time they are studying English, at the New York section of the National School for Jewish Women's Council House, New York City. Mrs. Eva Yeiboff is the teacher, and Mrs. Nathan Straus, Jr., is President of the New York section.

F JEWISH LIFE A JEWISH

youth of 26
is the first person
in this coun-

FOUR prominent publicists attacked Zionism in public addresses in New York last month. The first, Count Michael Karolyi, Hungarian Socialist leader, in a talk before a thousand persons at the Brooklyn Jewish Center forum, declared that the Zionist movement is "destroying the internationalism of the Jews, which is one of their first heritages," and suggested that "the Jews should play their historic role of building up a better world; they should bend their efforts toward the rehabilitation of Europe instead of secluding themselves among half-civilized Arabs and nursing a petty nationalism."

Henry Morgenthau, former American Ambassador to Turkey, told the Rutgers Club that "The Zionists have spoiled Palestine for the Jews by making demands to which the Arabs could not afford to agree. The fundamental mistake was in misinterpreting the Balfour declaration with its promise of a national homeland for the Jews in Palestine into one of Palestine as a national homeland for the Jews."

Meanwhile, Louis Lipsky, President of the Zionist Organization of America, declared in a speech in Pittsburgh that the real hope of Zionism in the future lies in the actual settlement of young American Jews in Palestine; while Jacob de Haas, in a long article in the *Day*, called upon all the present Z. O. A. officials to resign, and suggested a directorate of three, five, seven, or nine men be elected at a special convention to conduct Zionist work in the United States. At almost the same time, Rabbi Stephen S. Wise charged the Zionist Organization of America as being "nothing more than a sounding board for the voice of London," with no separate existence, no program of its own, and with "amen" as its only motto.

try to be elected to the Ecole des Beaux Arts, Paris. He is I. Woodner Silverman, an architect of Minneapolis. He sailed last month for Paris, to attend the world famous school as the guest of the French government. Recently he was in the office of Norman bel Geddes, engaged in working on the illumination of the Chicago World's Fair. Mr. Silverman supported himself through his school days, graduating from the University of Minnesota a few years ago.

* * *

A FEW months ago a Youth Temple was organized in Cincinnati by means of which the younger generation might have services of their own. Now the ten major Jewish youth movements in Detroit, including Avukah, Young Judaea, Jewish Centers Association, Menorah, A. Z. A., Young Israel, Mizrahi Hazoir, Zionist Youth League, and others, have formed a council to co-ordinate cultural activities and to interest the youth in Jewish educational efforts and movements.

* * *

THE World Union for Progressive Judaism, at its convention in Berlin last month, announced it would aid communities in South Africa, Australia, and Poland, in establishing liberal Jewish movements.



Lieut. Governor Herbert H. Lehman of New York is popular at the Hebrew Infants' Home in the Bronx, where he is a frequent visitor. Mr. Lehman, shown above with some of his juvenile friends, is assisting the \$2,000,000 drive of the Federation for the Support of Jewish Philanthropic Societies.



Eustace Stoenescu

A SENSITIVE, generous artist, who has something to say, something rather disquieting, something which comes from the heart." That is how a French newspaper critic described Eustace Stoenescu, the Roumanian Jewish painter who at present is in the United States. His work is now exhibited in New York.

Mr. Stoenescu, a native Roumanian, has his permanent residence in Paris. He enjoys a fine reputation, especially as a portrait artist, and the general European press has lavishly praised his works.

His most famous portrait is that of Jean Paul Laurent, his teacher, which was bought by the French government for exhibition in the Luxembourg. Mr. Stoenescu's official mission in this country, given him by the Minister of Arts of Roumania, is to study modern art in the United States.

* * *

IN answer to a stirring appeal by Dr. Stephen S. Wise, Honorary President of the American Jewish Congress, 450 guests at the 15th anniversary dinner of the organization in New York last month contributed \$65,000 for the extended activities of the Congress.

* * *

WHAT is said to be the first course in Yiddish literature ever given in this country is being offered by the University Extension of the Commonwealth of Massachusetts, with Dr. A. A. Roback, Harvard professor, as lecturer. The course includes nine lectures, readings, and written assignments.

THE Jew continues to be the wonder worker of the world. Four years ago, although there were only 10 Jewish families in Salisbury, Md., they hired a rabbi and have held regular services in various halls ever since. Now plans for the purchase of a home and the ultimate construction of a synagogue and community hall which would form a Jewish community there within a few years, have been announced. The entire project will cost \$75,000.

* * *

"THERE is no better friend of the negro in America today than Julius Rosenwald," declared A. L. Jackson, President of the Provident Hospital Board, last month. Negroes of Chicago have raised \$15,000 to establish a memorial to Mr. Rosenwald in the new \$3,000,000 Provident Hospital. Mr. Rosenwald personally gave \$220,000 for the new hospital, in addition to a still larger gift made through the Rosenwald Foundation.

* * *

A \$5,000,000 endowment fund campaign will soon be launched by the Jewish Theological Seminary of America, it was revealed by Sol M. Stroock, newly-elected Chairman of the Seminary's Board of Directors, in an address at the annual meeting of the Seminary's Philadelphia Branch. Dr. Cyrus Adler, President of the Seminary, also addressed the meeting.

* * *

BEFORE the Revolution, there were more than 1,400 synagogues in the Ukraine. Today there are only 894. The Christian churches suffered in exactly the same proportion as a result of the Soviet government's anti-religion campaign.

* * *

ESTABLISHED 75 years ago by Rabbi Isaac M. Wise, and published and managed ever since by members of his family, the *American Israelite*, Jewish weekly of Cincinnati, has been sold by Leo Wise & Co. to Abraham, Henry, and Robert Segal, brothers. Henry Segal, who has been managing editor for several years, will continue in that position; Abraham Segal will be business manager. Robert Segal's name appears in the new masthead as Associate Editor, but he will continue as promotion manager of the *Cincinnati Post*.



The Alliance Israelite Universelle maintains scores of schools in the Near East. This picture shows the tots in an Alliance school in Hamadan, Persia, all dressed up for a mock wedding in a theatrical performance.

HON. ALFRED M. COHEN was re-elected Chairman of the Board of Governors of the Hebrew Union College last month. Others re-elected were Maurice J. Freiberg, Vice Chairman; Carl E. Pritz, Treasurer; and Leslie V. Marks, Vice Treasurer. Oscar Berman, Alfred M. Cohen, Dr. Albert H. Freiberg, Rabbi James G. Heller, Simon Lazarus, Ralph W. Mack, Leslie V. Marks, Dr. David Philipson, and Carl Pritz were elected to the Executive Committee.

* * *

GOOD will between Catholics and Jews of Austria—with an ulterior purpose—was strongly advocated by Father Bichlmair in a speech in Vienna last month. He said that Jews had lost their religion since their attainment of equal rights more than a century ago, and that the time is now ripe to convert them to Christianity and save their souls. To this end he advocated the creation of friendliness and good will toward all Jews and the abolition of all religious or political anti-Semitism.

* * *

A WEEK after the Court of Appeals in Palestine had set aside the first death sentence ever imposed on a Jew in that country, the 23-year-old Jewish police constable Hinkis, accused of murdering an Arab family of five, last August, was sentenced to death. The case has been appealed.

AN Allied Jewish Campaign for \$6,000,000 for the purposes of the Joint Distribution Committee and the Jewish Agency was organized March 8 at Washington, D. C., by leaders of Jewish communal effort from all parts of the United States and Canada. The campaign will be headed by Paul Baerwald, David M. Bressler, Judge William M. Lewis of Philadelphia, and Morris Rothenberg as co-chairmen. These will choose a national chairman.

* * *

MANY notables were present at the opening of the Keren Hayesod campaign in Johannesburg, South Africa, where \$65,000 was raised on the spot. Lord Melchett, President of the English Zionist Federation, delivered the principal address. Included among the others present were Leopold Greenberg, Judge of the South African Supreme Court, who presided; Sir George Albu; Louis Marks; A. M. Abrahams, President of the African Zionist Federation; and Judah L. Landau, Chief Rabbi of South Africa.

* * *

IF Palestinian Arabs hoped to reduce Jewish immigration by their riots of last August, they have been sadly disappointed, according to some interesting statistics compiled by Drummond Shiels, British undersecretary for the Colonies. During the three months immediately following the riots more Jewish immigrants were admitted to Palestine than during the three months preceding the outbreaks.

There are 25 million dunams of land in Palestine, he reported. Of these, 11,000,000 dunams are arable, and Jews own one million dunams of this cultivatable land.

* * *

THE London Jewish Federation offered the Comzet, Soviet governmental department for settling the Jews on the land, \$100,000 a year last month to carry on its work, but the Comzet coolly rejected the offer. Their reason was that "the Federation is headed by Chief Rabbi Hertz, who is famous for his anti-Soviet speeches, and also because the Federation's relief activities can be utilized for anti-Soviet agitation."

* * *

AN ANONYMOUS donor has given \$100,000 to the Alliance Israelite Universelle, the French Jewish charitable and educational society, in honor of Nissim Behar, who for many years was prominent in the work of the society. The money will be used to build a group of schools for Jewish youths in Palestine.

A POOR PLAYER Jr

BY ELMA EHRICH LEVINGER



(Illustrated by Myron C. Saphier)

VERY sunny day the old man crept down the stairs of the tenement house where he lived, and took his stand across the street. There he would lean upon the railing, his faded eyes surveying the workmen busy drilling and blasting the foundations where the Empire Yiddish Theater had once stood. The grocer on the corner had told him that soon a high brick apartment house would take its place. The old man had shaken his white head sadly and gone off to his gig, one of his long, beautiful hands clutching the strangely carved cane he always carried.

As he stood there, leaning over the wooden rail, the March winds blowing the skirts of his ragged overcoat, a group of children trotted past, a band of gayly garbed little figures, which might have stepped from the pages of some ancient picture book. One little girl, bright in a purple gown, wore a crown of gilded paper about her ringled curls; the boy beside her was dressed in a kingly cloak and gaudy head-dress. There was a motley-colored jester, too, followed by several boys and girls in costumes of green and scarlet. The old man thrust a shaking hand into his pocket; the children, knowing the signal, stopped expectantly. Grinning with pleasure they accepted the cheap candies he always divided among them.

"And why are we dressed up?" he asked, as they crowded about him, hoping for further favors. (After his bath, when the reporter searched his little room, neither bread nor money were found, but several bags of the cheap candy the old man had always delighted in sharing with his little friends.) "Is it a masquerade?"

The little girl with a crown shook her curly head. "No, grandpa." (He was "grandpa" to the whole neighborhood, including the Irish policeman on the beat.) "Don't you remember we told you we were going to give a Purim play at Hebrew School this afternoon?" She preened before him in her purple robes. "I'm Queen Esther."

"And I'm Haman!" piped up the cherubic-faced little fellow beside her. "You ought to have heard them hiss me when I said I was going to kill the Jews."

"It was the grandest play," chimed in the smallest of the court ladies. "The grandest play you ever saw."

The old man shook his head. "You children should have seen the plays they once gave here," he told them, "here in this theater they have just pulled down. 'The Jewish Lear,' and 'God, Man and Devil,' and—"

"Tom Mix is playing at the movie over on Delancy Street. I'm going to see him tonight," interrupted the varicolored jester.

"The principal said we could wear our costumes home if we didn't spoil them," said Esther, of the paper crown. "We're going to my house now and have a Purim party—candy and homontaschen and everything. My little brother broke his leg and couldn't come to Hebrew School so we're going to give the play over for him. Did you ever see a Purim play?"

The white head nodded emphatically. "Once I was in a Purim play, children. Once I played the king." His faded eyes looked far away. "It was many years ago—before any of you were born. Before this theater was built. It was in a fine, big theater,

children, with a beautiful red curtain, and when they called me before it to—"

"But tell us about your Purim play," cried Esther.

The old man sat upon a pile of lumber; the children clustered about him. They liked his stories almost as much as his candy, stories of King Solomon who became a beggar, stories of a palace Elijah built in a single night, stories of the terrible monster who devoured all the creatures save the wily fox. The party didn't begin until five and Queen Esther's wrist-watch ("Papa gave it to me for getting the best part in the play!" she explained) just marked the hour of four.

"Tell us a story about Purim," they clamored in enthusiastic chorus.

"I was a little boy," said Grandpa slowly, "a very little boy, like him," nodding toward the jester, curled up at his feet. "I lived far away in—but you would not find the place today. I read in the newspapers that when the armies came in the big war they swept it away like this," with a broad gesture, "and now nothing is standing, not the house where I was born, nor the Cheder where I sat on the long, hard bench every day, nor the little inn where my Queen Esther lived."

"No, children, she was not really Queen Esther. But her name was Esther, and the first Purim I heard the story of our good Jewish queen who saved us from the Persians, I thought of her, the innkeeper's daughter. She was just my age, with long, dark curls and big, bright eyes. One year we gave a Purim play at Cheder. I was the king with my mother's best red

tablecloth for a cloak, and a great, gay turban upon my head. And when I came to the lines, 'Name me thy request and I will give it thee, though it be half of this my kingdom,' I thought of the innkeeper's daughter. Then I said to myself that when I grew to be a man I would go out into the world and win great fame and riches and bring them all back to her, my Esther."

He was silent for a little while, his eyes growing even more dim with dreams. The littlest court lady at last pulled impatiently at his frayed sleeve. "But, Grandpa, what became of Esther? Did you marry her like the poor scholar married the princess in the story you told us the other day?"

"No, child. I never married the princess." His voice was heavy with tears.

"Did she die?"

"No. She—went away. You are too little to understand. She went away and for years none of us ever heard of her again. Then, years later, in a big city, where I was a youth attending the Yeshivah, I saw her on the street. Her cheeks which had once been so round and flushed were thin and painted now; she did not know me when she caught my arm and spoke—words I have tried all these years to forget and cannot. I cried out, 'Queen Esther!' and then she knew me and remembered. She burst into tears and ran away.

"I never saw her again. But I could not forget. When I returned home that Purim my parents tried to make a match for me, for I was old enough to marry. I might have consented, for the maiden they had chosen for me was good and beautiful. But when I saw the children playing their play of Esther and the king, I remembered the Esther of my childhood, the little girl for whom I had wanted to win a kingdom."

The little girl queen at his side nodded understandingly. "A kingdom and a crown of gold and a beautiful palace," she told them delightedly.

"No, just a tiny house like the house where I was born. And no crown—perhaps, just a bright silk kerchief for her head on the Sabbath, when I would come home from the synagogue and bless my children and greet her as a worthy wife. But she did not care for such a kingdom."

Again he was silent. Several of the children wriggled uneasily. It was almost time for the party. And this was a poor sort of tale with never a giant

nor a magician nor a royal wedding at the end.

"Did you ever play the king again?" asked the jester.

"Yes, but not the king of the Purim story. In my time," and the bent shoulders broadened proudly, "in my time I played kings and beggars; I lived a thousand lives and I died a thousand deaths." He laughed so harshly that the children drew back frightened. "And now no one knows me and I sit in the sun telling stories to little children who will soon forget."

The youngster who had been king in the Purim play rose to his feet. "We'll have to be going," he announced. "It's time for the party."

The others followed. Only the tiny court lady remained behind to rub an affectionate cheek against the old man's shoulder. "Thanks for your story, Grandpa," she said. "Only I wish it was a happy one. Purim stories ought to be happy, oughtn't they?"

"Yes, yes. In the Purim story Queen Esther is always as good as she is beautiful and the king thinks her worthy of half his kingdom! That is why we always love the Purim story; a childish tale for children. But when we are old and tired and lonely—" She saw that he was drifting away, carried off by the tide of his thoughts to a shore to which she could not follow. He was often like this; either dreaming of the faraway past or dozing with the blessed drowsiness of old age. She ran after her companions, tripping on her train as she ran.

The old man rested his chin on the top of his curiously carved cane. He had carried that cane so many years, even before his rheumatic old limbs needed a staff. In the empty place where once a theater had stood he now saw those who had crowded about him on that benefit night long ago, when there had been toasts of flowers and gifts—this cane among them. Where was plump, rosy Masha, the prettiest ingenue of her day? Where red-haired Jacob Katz, that comedian beneath whose laughter one always caught the slow drip-drip of tears? How many winters had shed their snows on the tragic mask of Celia Rosen? To what far bourne had Sol Levine, the stout, bald-headed manager, traveled?

The white head sank lower and lower; the old man dozed in the warm spring sunshine.

At dusk, the Irish policeman, passing on his beat, wondered to see him sitting there. He laid a kindly hand on the bent shoulder; then called across the street to Ted Marcus, a young reporter come downtown to pick up local color for his paper.

"Not much doing," Ted reported several hours later to his city editor, Ralph Gordon, of the cynical mouth and brooding eyes. "Just an old fellow they found dead on the street. None of the neighbors knew much about him. He lived down there and used to spend all his time hanging around the lobby of that old Yiddish Theater before they tore it down. He was huddled up there when we found him. But I got these in his room—though you might want to look 'em over."

Upon the chief's littered desk he dropped a half dozen cabinet photographs of a style of 20 years ago. In every one the subject was the same: a man with flashing eyes and mobile mouth, a shock of dark hair sweeping his forehead; only the costumes were different: the robe of a medieval king, the rags of a beggar; the long cloak and kaftan of a European Jewish scholar.

The city editor, who was no longer young, stared long and thoughtfully at the pictures. "Did you get his name?" he asked at last.

"Yes. Raphael Pomeranz. It didn't mean anything to me."

"I didn't think it would. Nor to anybody but a few old-timers like me. When we had a real Yiddish Theater in New York Pomeranz was one of the best—I should say he was the best. I remember the night he played the father in 'The Kreutzer Sonata'—they gave a banquet in his honor afterwards: I was sent to cover it. And his speech when they gave him a cane! I didn't understand much Yiddish but I was like the rest—I cried, too. He was at the height of his fame then; didn't dream that the Yiddish drama would die out and he'd go with it. Yet he said that some day he'd be forgotten! I thought of that stuff about a 'poor player'—how does it go?

*"... a poor player
Who struts and frets his hour upon
the stage
And then is heard no more. . . ."*

"Not so bad," conceded the young reporter with a touch of patronage. "Who wrote it?"

"Shakespeare," answered the chief wearily. "But I didn't expect you to recognize it, of course."

A Mental Wizard Returns to America

By David Ewen

HARRY KAHNE has recently returned from a sensational vaudeville tour in Australia where he baffled a whole country into stupefaction, and is now again in New York appearing in all the legitimate vaudeville houses. Harry Kahne is a "head-er" notwithstanding the fact that it is not what one might term, in vaudeville parlance, a "personality"; his humor is not extraordinary; and he is far from being an agreeable sing-and-dance man. You will find the boards announcing that he is, instead, a "mental wizard." Through his phenomenal mind, rather than through his histrionic abilities, has he become one of the most popular and mysterious attractions on the entire vaudeville circuit.

It has long been maintained by all leading psychologists that a man can think of only one thing at one time. Harry Kahne has refuted this belief so convincingly that many of the foremost psychologists in America confess themselves to be at a loss for explanation. This human phenomenon has completely shattered what has long been believed to be a truth. For Harry Kahne can do six things at one time. Four years ago, he appeared before a psychology class at the University of Cincinnati in whose midst were also some of the great psychologists of the country. At the class, Kahne asked the different members to write him five different sentences. Then, without further ado, Kahne wrote those five sentences simultaneously, using both hands, his mouth, and both feet to accomplish the task. He had to make the feat a bit more complicated, he wrote one sentence upside down, one sentence backwards, and one sentence upside down and backwards, showing a power of concentration that was without doubt unprecedented. Only two years ago he astonished the city by hanging his head downwards from the top of a skyscraper



Harry Kahne

and, with one hand, solving a crossword puzzle while, with the other hand, he constructed one. But these tricks are merely childish pranks, as Kahne himself says, compared to the really unbelievable mental feat he works upon the vaudeville stage.

The act, as I have already said, consists in doing six distinctly different things at the same time. First, Kahne asks the audience for a long row of

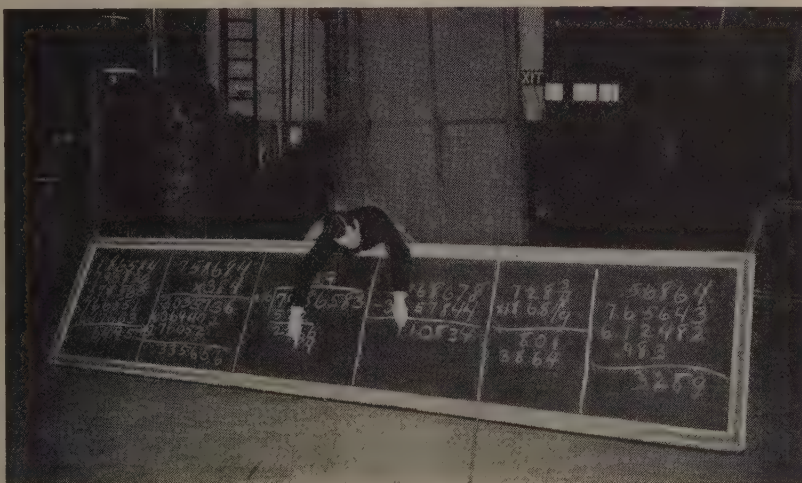
figures, which he meticulously puts down upon a blackboard. On another blackboard he has another row of figures. Then he adds up the long row of figures, multiplies the second row of figures, reads aloud the headline of the latest edition of the city paper, writes the headline backwards, answers any questions concerning history or geography (he knows by heart the population of almost every important city in the world) and, finally, cracks jokes—all at the same time.

Then, with that task done, he asks the audience for six different names. He writes these letters down upon the blackboard—but some of them are written backwards, some upside down, etc. Then, while reciting some famous poem, he strikes out certain letters as though at random. But when he is through we see that he has stricken out all the letters unnecessary to form each name and that one name is written upside down, one backwards, one upside down and backwards, etc.

And when that trick is completed, he asks the audience for a long series of digits—let us say 19847670. He puts this long number on the bottom of a blackboard and then, suspending himself by his feet—with his head downwards—he writes down a series of numbers, without even thinking at all. Then when he has put down a series of ten or twelve numbers he asks the audience to add the column of figures up. The audience then learns that the sum of this column of figures—put down so spontaneously

and without a second thought—equals the long number they had given him a moment before!

These are the mental tricks that Harry Kahne works upon his audiences in the vaudeville circuit. They are the tricks that have held people breathless, that have made psychologists gape with wonder, that have made audiences throughout the whole world cheer him as no other act has been cheered. There are



Harry Kahne is here shown working six arithmetical problems simultaneously, a feat which takes too much time to do on the stage, but which he often performs at meetings of Rotary and other clubs.

no magician's tricks to this act; there is nothing up Harry Kahne's sleeve. He has merely a phenomenal brain, a memory that is colossal, and an ability at figures that is second to none. That is the only explanation that we—or Harry Kahne—can summon to tell how he does his remarkable feats.

He has a memory that is unmatched. He once read the World's Almanac—and now he can tell you glibly the population of any city in the world, its principal industry, the circulation of any newspaper, or any other such minute and unnecessary information. When he appeared a few months ago in Sydney, Australia, he looked through the guide-book a few minutes before the performance and then, during the performance, he was able to answer all questions about the population, the geography and the localities of Sydney—in fact he knew more about Sydney, so the newspapers wrote the following morning, than any native. His memory is such, he told me, that once something comes into his mind he has the greatest difficulty in forgetting it. His mind is constantly cluttered with useless and superfluous facts. After a performance all the questions asked him, all his answers and remarks, cling to his mind and it is often a long time before he can forget them. Of course, his memory is not infallible. There are times when in giving the population of a city he may be wrong by a few hundred or so—but inevitably he knows when he has made a mistake, and a few minutes afterwards the right figure will suddenly pop into his mind.

Of course, all this mental activity is tremendously strenuous. When I came to see Kahne, immediately after one of his performances, his head was bandaged in wet towels. He invariably gets piercing headaches after each performance, he told me. Moreover, he is already gray and wrinkled—even though he is yet a very young man. No wonder, then, that he intends soon to retire from this strenuous activity. He has already shown the world, convincingly enough, what he can do—and now he wants a rest badly. I think that he well deserves it.

* * *

HARRY KAHNE—or, as he was first named, Harry Kahnofsky—was born 30 years ago in Providence, Rhode Island. His father was a rabbi and, during his childhood, Harry was reared in an atmosphere of refinement, religion and culture. Harry, of course, went to the schools—public and Hebrew—but, for some mysterious

reason, he failed to impress his teachers. Even at that time, he was gifted with a marvelous memory and a mind that was constantly alert to quick thinking. No sooner would a teacher put down a row of figures on the blackboard than Harry would yell out an answer—minutes before anyone else could begin to think. He knew the answers to questions when the teacher had hardly finished asking them. And all day long, in school, he was busy doing several things at one time—reading a book, doing his arithmetic problems, talking to a neighbor. And—to the exasperation of his teachers who were constantly looking for an excuse to punish him—he did all these tasks very efficiently. Such heresy was not long tolerated, and Harry Kahne was ejected from the public school when he was 12 years old. Our mental wizard has not even had an ordinary public school education!

For a while he spent his time helping his father write *Sefer Torahs*—a task in which his father made a comfortable living. His drawing was accurate and handsome and so his father was willing to keep him at the task. But Harry's poor eyesight made it impossible for him to continue with this work—and he was forced to look for a job. He found one in a jewelry establishment and there he remained for many years. He made a tidy sum of money by some ingenious innovations which he introduced into the jewelry business. It was Harry Kahne who invented the "friendship-bracelet" which was in such vogue a few years ago; it was he who created the first initialed watch-fob which could be seen dangling from almost every young man's pocket. But notwithstanding his success in this field, Harry Kahne did not like his occupation. Other things and other interests were absorbing his mind.

Harry had always been remarkably adept at figures and, during his spare hours, he loved to while away the time by playing with numbers, adding huge columns, multiplying them. Then he evolved games through figures and began doing two or three mathematical things at the same time. One night Harry Kahne had a strange dream. He dreamed he was doing several distinctly different things at the same time. After that dream he wondered if he could really do such an impossible feat—and he began practicing it for a long while. One magic morning, he found himself doing just that impossible thing.

During a slack season in the jewelry business—it was immediately after

Christmas of 1919—Harry Kahne left for a vacation in Detroit. He was walking idly along the streets when stopping in front of the Palace Theater to look at a billboard, he heard a man complain to another one that an act had been cancelled suddenly. Listening a bit more attentively, Kahne heard the man, who was obviously the manager of the theater, say that he was eager for a substitute. Here was Kahne's great opportunity and he seized it. He accosted the manager and asked if he would do a substitute for the act.

"Are you a tap-dancer or a humorist?" the manager asked.

Kahne shook his head.

"A song-and-dance man, perhaps?" Another negative reply.

"Well, then, what in the name of Heaven are you?"

"Only a jewelry salesman," Kahne answered.

But a jewelry salesman's place not on the vaudeville stage, and he took considerable explanation of Kahne's part to tell the manager that, even though he was a jewelry salesman, he was also some sort of a mental trickster.

The manager thought for a long moment. Then, at last he ventured, "Yes, I'll take a chance on you—only because I have to. If you make good I'll keep you. If not, you'll have to go."

That night Harry Kahne appeared at the Detroit vaudeville house. His act was simple and unpretentious. The curtain rose to reveal two blackboards and in front of them stood Harry Kahne, nervously twisting a piece of white chalk between his fingers. His voice trembled somewhat when he began to talk, but as soon as he began the first of his tricks, he lost himself so completely in his work that all stage fright left him. He was far too busy doing six things at one time to bother about nervousness.

Since that time, Kahne has remained on the vaudeville stage. He was always an original and well-liked act—but it was never a headliner. Not until Kahne decided to introduce an innovation. Perhaps the audience would be much more bewildered if he did his tricks upside down? This did not make the tricks any more difficult—but it might be a good stunt. So, one evening, Harry Kahne did all his tricks with his head dangling downwards and with his feet suspended in the air. He became a sensation—and ever since he has been a headliner on the vaudeville circuit.

[THE JOYOUS MOMENT]

be nonchalant . . .

Pronounced perfect by discriminating smokers



The Jews in Soviet Russia



HERE are 2,600,945 Jews in the entire territory of the Union of Socialist Soviet Republics, excluding the Caucasus and Central Asia. These figures were contained in the all Russian census of 1926.

Now, the Statistic-Economic Commission of the Russian Ort (not connected with the World Ort Federation whose headquarters are in Berlin), which is conducting researches into the economic and social status of Jews in Russia is in addition performing another very important task. It is arranging and classifying the data about Jews collected in the 1926 census, thus shedding new light on the present life of Russian Jewry. This commission has already published several volumes, which deserve the attention of every serious economist and political student.

In the present article it is my intention to furnish the reader with some interesting facts from "Materials about Jewish Economics," recently published by the above-mentioned organization.

According to the census of 1897 there were 2,504,000 Jews within the present boundaries of Russia. The rate of increase in the Jewish population from that year until 1917, the year of the Revolution, was two per cent. On that basis, the present Jewish population of Russia should number approximately 4,000,000. But, as stated above, it numbers only 2,600,945. The question is, what has become of the others?

Oppressions and Pogroms Cause Mass Emigration

Many important factors are responsible for this startling shortage. First, mass emigration was a result of government oppression, denial of equal rights, and numerous massacres and pogroms. In the last 15 to 20 years about 600,000 Jews left Russia, of whom 500,000 emigrated to America. Next, over 100,000 Jews were killed in the wholesale pogroms during the two revolutionary years—1918 and 1919. In addition, the normal increase in the Jewish population ceased almost completely during the periods of the world and civil wars. And even today, under the Bolshevik regime, no increase is noted. Before the war the Jewish race was known as having a very high rate of growth, but after the Revolution, affairs took a different turn.

By M. A. Kroll

According to the 1926 census, the annual increase in population of the various racial units inhabiting Soviet Russia is recorded as follows: Germans, 28.82 persons per 1,000; White Russians, 26.91; Ukrainians, 24.31; Russians, 22.64; Jews, 14.97. This decrease is all the more alarming in view of the fact that the Jews register the lowest death rate, that of 9.11 per 1,000. As for the birth rate, poverty, loneliness, and demoralization have brought it down considerably.

Large Majority of Russian Jews Dependent on Aid

A further glance at the statistics gathered by the Ort Commission will show the deplorable position of the Jews in Soviet Russia. According to the census figures, the number of Jews living in the Ukraine, in White Russia, in Moscow, and in Leningrad is 2,197,200, which constitutes 85 per cent of the entire Jewish population in the U. S. S. R. Of these, only 876,935 are self-supporting, the remaining 1,320,265 being dependent upon aid. Thus we see that the family co-efficient of the Jewish population in the U. S. S. R. is on the average 2.78. The highest co-efficient is in White Russia, 3.10; next is the Ukraine with 2.88; while Moscow and Leningrad report the lowest, 1.88 and 1.97, respectively, as the majority of the Jewish population in these two cities is unmarried and engaged in productive work.

The table on this page gives a characteristic picture of the social structure of the Jewish population in the Ukraine, White Russia, Moscow and Leningrad.

These figures show that of the total number of Jews living in the U. S.

S. R., 580,035 have a steady income and these have to support, in addition to themselves, 904,306 other persons—their families or relatives.

Merchants persecuted by Bolsheviks as "Class Enemies"

The last three groups in the table are the unhappiest; about 370,000 Jews are reduced to the lowest stages of poverty. Their lot is loneliness, constant worries, despondency, and gradual starvation. The position of the merchants is also dreadful. They are considered "class enemies," whom the Bolsheviks are mercilessly persecuting. They are often put in jail or sentenced to hard labor in Siberia; they are assessed exorbitant taxes and their possessions are confiscated. Under such conditions only from five to ten merchants of every hundred escape extreme hardship, while the others live in utmost poverty and are moreover, in constant fear of disturbance. Thus we may rightly include 250,000 members of the 310,000 reported merchants in the starving class. The total number of starving Jews in the U. S. S. R. is above 750,000.

When it is remembered that in Czarist Russia 30 per cent of all Jews were engaged in commerce, that the Jewish artisans always lived in poverty, and that a great number of Jews (from 25 to 40 per cent) depended upon public charity or alms, it becomes clear how tragic the present situation of the Russian Jews is, with private trade ruined by the Bolsheviks and with the "non-working elements" treated as parasites.

Under such conditions it is not surprising that there is such a great percentage of unemployed Jews in Russia. The Jewish population in the Ukraine constitutes 5.4 per cent of the entire

Social Groups	Self-Supporting	Not Self-Supporting	Total
Workmen	130,018	192,630	322,648
Clerks	204,777	300,885	505,662
Artisans	165,625	359,849	525,474
Farmers	79,615	56,492	130,557
Merchants	101,569	209,284	310,853
Liberal Professions	13,632	19,421	33,053
Unlisted Occupations	68,274	62,558	130,832
Unemployed	81,895	52,705	134,600
Others	31,530	71,991	103,521
Total	2,197,200		



A typical Jewish colony of the better type in Russia.

population, while the unemployed Jews comprise 28 per cent of all the employed. In White Russia the Jewish population forms 8.17 per cent of the entire population, while the Jewish unemployed there constitute fully 42 per cent of all the unemployed. That means that the unemployment among Jews is five times as large as that of the entire population. These facts explain why one encounters such wide-spread poverty in every Jewish settlement, and why even the Soviet press carries daily accounts of the impoverishment and dependency prevalent among the Jewish masses.

Jews Concentrate in Big City Ghettos in Russia

Another phase of the Bolshevik regime deserving the closest attention is the mass migration of Jews from the villages to towns, and from small towns to large cities. As a matter of fact, this movement started 25 years ago, but under the Communist rule it assumed an entirely different character. A glimpse at the following figures will give an idea of the proportions this movement assumed after the revolution. According to the data of the Statistic-Economic Commission of the Ort, of the 1,574,000 Jewish inhabitants registered in the Ukraine in 1926, approximately 624,000 were newcomers, and within nine years 60 per cent of these newcomers had again migrated. In other words, between the years 1918 and 1926, some 360,000 Jews moved their homes more than once. The same phenomenon is noted in White Russia. There 120,000 persons were registered as immigrants, of whom 56.5 per cent, or about 70,000 persons, moved elsewhere during the period 1918-1926.

In Moscow at the time of the census, 10,995 Jewish newcomers were registered, of whom only 85.9 percent

remained stationary during the nine-year period from 1918 to 1926.

And in Leningrad, of the 64,773 reported newcomers, only 48,000 remained stationary during the same period.

The question which now arises is, what happened in Russia after the Revolution? What were the causes that led to this mass migration, rarely if ever paralleled in Jewish history?

Many Starved to Death for Lack of Bread Rations

The first cause was the military communism. Under its rule the position of Jews in small towns was utterly unbearable. In the large cities they intermittently received bread rations, but in the small towns where such generosity on the part of the authorities was a rarity if not a chimera, they actually starved to death in many cases. Migration was the only means of procuring food. After disposing of all their earthly belongings, such as furniture, silver, etc., by exchanging them for bread with the native farmer, they began to flow en masse to large cities, hoping that there they would be kept from starving, or perhaps be given work of some sort.

The terrible pogroms of 1918 and 1919 were the second cause for the Jewish migration. Hundreds of thousands of Jews, terrified and half-crazed, left their homes, fleeing wherever their feet would carry them, in order to escape death at the hands of the blood-thirsty gangs of pogromists. During that period many Jews wandered from one place to another, often as many as 15 times; and the streams of fugitives were bound not only for central and eastern Russia, but spread even to far Siberia.

The third and main cause of this migration was the Communist economic policy. The merciless fight waged by the Communists against the

"non-working elements" has especially affected the Jews, because three-fourths of them constituted that class. Since the Communists in the small towns were even more despotic than their metropolitan colleagues, the Jews of the villages fled to large centers. Consequently, the Jewish population decreased considerably in the minor towns where, prior to the revolution, commerce and industry flourished; while in the big cities great Jewish centers were established, such as those at Kharkov, Moscow, Leningrad, Odessa, Kiev. The Statistic-Economic Commission of the Ort ascribes the cause of this phenomenal mass migration chiefly to the rapid industrialization that took place in recent years in Russia. But this explanation does not seem satisfactory.

One-third of Jews in Russia Listed as "Parasites"

While tens of thousands of Jews turned to farming, and while a great many Jews, on the other hand, obtained positions after migrating to the big cities, the proportion of Jews in the state industries is too small to be even taken into consideration. The sad fact is, as we have already seen, that one-third of the Jews in the U. S. S. R. have no income whatsoever and are therefore listed among the so-called parasites, whom the Soviets are terrorizing and persecuting in the most inhumane manner.

Not even a ray of hope is retained by these 750,000 helpless Jews, who are doomed to death as a result of starvation. Such organizations as the Agro-Joint, Ort, and Ica are doing everything possible to save them from death, but even their wonderful combined work is like a drop in an ocean. Only one thing can save the Russian Jews—and that is a complete change in the Soviet economic policy and its methods, which are reminiscent of the Middle Ages.

Bringing Hillel to Texas

By Jacob J. Weinstein

Director, B'nai B'rith Hillel Foundation, University of Texas



ALTHOUGH it was founded more than 50 years ago, the University of Texas, at Austin, has preserved the democratic traditions of a pioneer state. There is still much open country, with less than one person for every four square miles to remind the would-be elite of the primitive origins of their families. Therefore there have been no caste traditions of "first families" at Texas. The field is still open for the establishment of hierarchies. The "rush captains" of the fraternities and sororities are often hard put to it to find a uniform basis of selection. Shall it be wealth, political station, social prominence, athletic possibilities, or religious affiliation? Fifteen years ago the category of "religious affiliation" was not of the essence. The student body was overwhelmingly Protestant, Baptist, and Methodist. There were but 20 Jewish students in a student body of some 4,000, and these 20 were from old, established families. Students who went to Texas before 1918 cannot recall that there was any Jewish problem on the campus.

Today there are 220 Jewish students on the Texas campus. Two hundred are from all parts of Texas, and 20 are from other states. They are for the most part from families that drifted into Texas from other states from 1900 to 1910. A fair portion are immigrants who entered this country by way of Galveston in the same decade. The names are German, Russian, Polish, and Americanized forms of these, but there is no obvious consciousness of "origin" among the students.

While the Jew-



Rabbi Jacob J. Weinstein

ish student body was growing into a noticeable group, the other denominations were intensely organizing. At present the campus is well equipped with Bible Chairs and University Churches, representing every denomination on the campus. The rapid crystallization of the religious groups on the one hand, and the

Greek letter fraternities on the other—both excluding Jews—put the Jewish student in a peculiar plight. Campus activities were the spoils of fraternity and sorority politics. The Jews were therefore excluded from any extra-curricular forms of expression. The condition was intensified by the absence of a cohesive cosmopolitan group which on eastern campuses often serves as a refuge for the "intellectual" Jewish students at least.

The natural reaction to this situation was the formation of similar groups among the Jewish students. In the last six years three Jewish fraternities and two sororities have been organized. Today they include more than half of the Jewish student body. It is natural to expect that where five organizations compete for the "desirables" among 200 students, some bad feeling will be engendered in the process, and there will be the inevitable attempt at "rating," the gateway to snobbery. And there have been also the hurt feelings and the broken hearts of those who expected to be, but were not, among the selected. But, against these disadvantages, it must in fairness be said that the Greek letter organizations have

obtained better living conditions; a more congenial social atmosphere; and representation in campus activities for the organized men and women; and since these comprised more than half the Jewish student body, this is no small service.

The religious needs of the students were sadly neglected. Jewish students at Austin were reminded, however, of their Jewish obligation through the instrumentality of the Patron League. Under the leadership of Dr. H. J. Ettling-



Home of the B'nai B'rith Hillel Foundation, University of Texas, Austin.

Rabbi Henry
hen, this League
nsored monthly
morah meetings, to
rich distinguished
bbis and thinkers
re invited. The
rons League did
ough to keep the
vish student con-
scious of his identity
made him eager
know more, so that
might better inte-
te the knowledge of
class room with the
erience of his home
community.



A typical B'nai B'rith Hillel Foundation discussion group—the one at the University of West Virginia. This is an important part of all Hillel Foundation schedules.

The field was ripe, therefore, for
advent of the B'nai B'rith Hillel
oundation. When the present di-
r arrived on the campus last Sep-
ember with instructions to watch the
uation and observe the students,
not to actually organize until the
ond semester, he found the campus
erly expectant. The students
nted to try our work at once. They
besieged the director that he per-
ce organized a Provisional B'nai
ith Hillel Foundation, working on
very small temporary budget. In
few experimental months from
tober to the winter vacations, the
ector was impressed with the keen
ire of the Jewish students for
ms of social and cultural expression
ere they would feel more at home
ave more chance for advance-
nt than in the general campus ac-
tivities. A Hillel Scribe was published
weekly; a class in Jewish history
s held weekly; two open forum
ures were spon-
ed; two large social
airs which gathered
the first time the
tire Jewish student
dy were held; and
rk was begun on
ee one-act plays
en the first semester
ded.

The few months of
e Provisional B'nai
ith Hillel Founda-
n proved conclusive-
that there was a real
mand for Hillel work
this campus.

With the arrival in
uary of Mr. Morris
strin, special repre-
ntative of the B'nai
ith Hillel Commis-
n, we commenced
e search for head-

quarters. After long seeking, we
finally leased a most spacious and
beautiful private residence, amply
equipped to meet the needs of our
student body.

The Hillel House is so attractive
both outside and inside that even be-
fore the furniture arrived, students
were frequenting the premises. It
will serve especially as a haven for
the idle hours of the unorganized
students who, for the most part, live
in very unattractive boarding houses.
The House is well equipped, with large
lounging rooms, sun porches, lecture
rooms, library, kitchen, and play
rooms. The first floor is so arranged
as to serve for auditorium, dance hall,
or banquet hall. The dignity and
good taste of the appointments are
such as to make the student feel that
there is no come-down from his fra-
ternity quarters to the Hillel House.
It creates an atmosphere that is im-
mediately hostile to any rough-house

Jewish lad and lass who merely want
a place where they can be among their
own.

Though the social opportunities
Hillel offers draw the largest response,
our chief emphasis is on the cultural
phases of our program: the lectures,
formal discussions, dramatics, debates,
and library. We conceive our main
task to be that of so presenting the
cultural heritage of the Jew that the
Jewish student will learn to react to
his Jewishness from within rather
than from without.

The University has often been, for
the Jew, a vacation ground. In the
genial camaraderie of the classroom,
and in the universality of academic
thought, he has forgotten that life in
actual society is cut on a different
pattern; forgotten, for instance, that
for good or ill he is defined as a Jew
in the social complex, and expected to
be identified with Jews and act as a
Jew. The first glance at this reality

has often led to deep
convulsions of the
spirit, and to fanciful
attempts at unreal es-
cape. We can help
avoid these maladjust-
ments, for it is always
easier to bear what we
can understand. And
not that alone; we
have found that many
who considered their
Jewishness a burden
have, through under-
standing the nature of
that burden, come to
regard it as a privi-
lege. To bring about
such conversions is our
highest aim. No small
task this. But we have
never been so well
equipped to try it.



A quiet corner in the library of the B'nai B'rith Hillel Foundation at the University of Illinois. The Hillel Foundation at Texas is similarly well-equipped.

WE SEE IN THE PAPERS....



WITH the total enrollment of Jews in American universities estimated at 50,000, discussion is rife both from pulpit and press anent the "Jewish student problem." In a late issue of the *Canadian Jewish Chronicle*, Rabbi Leon Spitz, in an article entitled, "Crusading Among the Jewish Collegians," briefly discusses the work of student congregations, the Intercollegiate Menorah, the Avukah, and other undergraduate organizations, all of which is but an introduction to an account of the B'nai B'rith Hillel Foundations.

"The B'nai B'rith now enjoys the center of the stage," he writes, "and it has actually spent a mint of money on its Hillel Foundations. It tries hard to preserve an equilibrium of neutrality between orthodox, conservative, and reform influence. The Hillel Foundations resemble in almost every respect the college Y. M. C. A.'s and receive official college recognition. There are those who slurringly speak of Hillel as promoting 'whoopie Judaism' but American usage seems to predicate 'publicity methods.'"

"It is a serious problem to provide some sort of Jewish atmosphere for the thousands of Jewish students who are enrolled in the far-flung state universities, and the B'nai B'rith has dedicated itself particularly to those larger universities which are located at a distance from Jewish centers and which nevertheless harbor a large student population. It now maintains B'nai B'rith Hillel Foundations at the Universities of Cornell, Illinois, Ohio State, California, Texas, Wisconsin, Michigan, and West Virginia, at an annual expenditure of fully \$150,000 in specially equipped Hillel Houses."

Rabbi Spitz then goes on to describe the activities of the Foundations, and concludes by saying that "not all Jewish students are reached by these Judaizing influences, but already a Jewish student need not feel alienated from any and all Jewish surroundings in our American colleges."

* * *

RAYMOND DANNEBAUM, whose interviews with celebrities on Jewish subjects are frequently syndicated by the Jewish Telegraphic Agency, has lately interviewed Thornton Wilder. The result was widely printed in the Jewish press during February. Mr. Wilder discoursed at length with Mr. Dannebaum about Jewish art and

artists, especially Jewish literary artists, and, in passing, remarked that in his opinion "Freud and Lincoln are the two greatest pathfinders of our whole time." He compared the repression of the Jew during many centuries to the repression of women, and called attention to the fact that perhaps today, as never before, both Jews and women are flowering in all the arts, business, and the professions.

"There was a time when I believed in French CLARITY and in German SENTIMENT," Mr. Wilder is reported to have said. "Once I attributed to each nationality a specific and distinguishing quality, and I still believe as I did then. I might say that Jews are marked by a kind of CONTAGIOUS EARNESTNESS. But generalizations are dangerous. Even so, it appears that Jews can be swung on abstractions, and moved by ideas more than other folk."

* * *

JUSTICE is so much a matter of the spirit, and therefore so difficult to administer, that it is inspiring to come across men who are really big enough to rise above its merely technical complications in an effort to pierce through to truth, which is often said to be but another word for justice.

In this case it is a cause of double rejoicing, since the men of vision we are now referring to happen to be members of the B'nai B'rith. Specifically, we mean Jephthah Lodge No. 143, Paterson, N. J.

A recent issue of the *Jewish Post* of Paterson carried a story on two local Jewish youths who were arraigned before Judge Joseph A. Delaney on burglary charges. Charles Roemer, President of Jephthah Lodge, asked the judge for permission to send the boys to the Hawthorne Home in New York, where they could receive Jewish instruction and the benefit of Jewish environment and mode of living, advantages, apparently, they had not had before. Judge Delaney consented, and the Lodge raised the money necessary

to provide for the two boys. No the Lodge, inspired by this auspicious start, plans to go in ever more intensely for this sort of activity, and Brother Roemer will soon appoint a committee to head the new social agency, for that is what it will amount to, in effect.

"This is a branch of service which no Paterson organization has undertaken," Mr. Roemer is quoted as having said.

* * *

EMIL LUDWIG, the popular biographer, settled the dispute about his religion in a February issue of the *Jewish Guardian* of London. He wrote a letter which was published in the London Jewish Weekly, as follows:

"I regret, reading your number of January 24, that the discussion of my religion continues. I never made any comparison whatever between Christianity and Judaism to any Greek or other journalist. All I said was that I never wrote a line under another than my own name; and that I, born a Jew, and baptized in my youth, left the Church when, after the murder of Rathenau, anti-Semitic propaganda in Germany made me think it right to stand up for my race."

It is coincidental that only a few months ago another popular German writer, Jacob Wassermann, sent a letter to the press in which he gave similar reasons for his adherence to Judaism, or rather, to the Jewish people.

Herr Ludwig's pronouncement would have a much more noble ring to it, however, if we were not so unpleasantly aware of the rumor that his real name is Emil Ludwig Cohen.

* * *

IN the book review section of the February issue of this magazine, a review appeared on the second Annual published in Hebrew and English by the students of the Talmud Torah Sh'erith Israel in Kansas City. Unfortunately, the name of Mr. Saul Kleiman, the Principal of the Talmud Torah, under whose tutelage the students acquired a sufficient knowledge of the Hebrew language to be able to write the fine compositions for the Annual, was omitted. Mr. L. Kahn of Kansas City calls this to our attention, and we are glad to make the correction.

EDWARD E. GRUSD.

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tives, and stuffy inner spaces for clerks are out of date. Those buildings which do not use Manufactured Weather—which are not cooled in summer and heated in winter with properly conditioned air—are rapidly becoming obsolete.

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THE PRINTED PAGE

GOOD LITERATURE ON PALESTINE

My Month in Palestine, by Rabbi Max Heller (Bloch).

RABBI HELLER died over a year ago and the trip of which this little book is a record was taken nearly three years ago. The 15 chapters comprising it appeared in a local Sunday newspaper shortly after, and attracted more than local interest, but obviously the picture of Palestine they paint is somewhat out of date, since so much of epoch-making significance has transpired since then, both in Palestine (the events of August, 1929) and in the movement throughout world Jewry for the up-building of Palestine. Moreover, as the author (and the posthumous editor, the distinguished son of a distinguished father) frequently admits, "The narrative makes no pretension either to novelty or to scientific accuracy of presentation," and "these observations of Palestine were intended not for Zionists but for the general non-Jewish public." Nevertheless, with all of these reservations in mind, and in face of such up-to-date and significant books as those emanating from Maurice Samuels and the Rev. John Haynes Holmes, already reviewed in these pages, this book may be highly recommended to anyone who is not a dyed-in-the-wool militant Zionist.

To begin with, the book is good literature. It is written with a charm of style and accuracy of observation and reserve of judgment none too common in Jewish books, and what is even more important, it gives a normal picture of reconstructive effort in Palestine, not discolored by the tragic events of last summer and the inevitable differences in emotional reaction to them. The author's would-be Zionist convictions are well known and have not been hidden, yet the unprejudiced objective reader cannot help but feel that here is a story that is first of all truthful, free of excess of both praise and criticism—a true story of a remarkable achievement of a brief period of seven or eight years. The reviewer knows his Palestine—after four years in that little country he should know it. He found the picture not only true but impressive, and in the reliving of his own experiences through reading of the book, a source of deep satisfaction.



He cannot recommend the book too warmly. The most remarkable thing about the story is just this: that it is both incredible and true.

I. M. RUBINOW.

* * *

UNDERGRADUATE OPINIONS

The Students Speak out, A symposium from 22 colleges (New Republic).

THIS is not a Jewish book, that is, it is not a book by, of, or for Jews only, and among 22 contributors, strangely enough, only two Jewish students can be identified, by name, anyway. But it is of great importance to any Jewish home, nevertheless, into which this Magazine is going, for is there a single home among the 60,000 from which boys and girls have not gone to college, or are going, or will or want to go?

By all means let us hear what the students themselves have to say in their own or their college's defense. After reading the 22 essays, the answer is "Not much." Practically without any exception all the 22 young men and women are extremely critical of the institutions, their organization and program, and particularly their methods. Perhaps these criticisms are not especially novel, but why expect the impossible from youngsters in their early twenties or even their late teens?

I. M. RUBINOW.

* * *

A SPLENDID NOVEL

Judge and Fool, by Vladimir Jabotinsky (Horace Liveright).

"JUDGE AND FOOL," the newly translated novel of that most colorful Zionist agitator, Vladimir Jabotinsky, bears upon its jacket the subtitle, "The Story of Samson and Delilah." This may attract readers seeking a sensational retelling of one of the world's greatest love tales; but it is somewhat misleading. "Judge and Fool" is much more than the story of a hectic love affair. In its breadth of vision, its insight into the character of Samson, who is also

Israel, and above all in its splendid vision, it deserves a very high place in novels of our day and in the day to come.

In its pages we follow the growth of a legend which is not all legend; we see Samson emerge not only as a Hebraic Hercules, but as a fascinating flesh-and-blood character, groping even before his blindness; always seeking new paths for his sorely bewildered people and himself. At one time he is the Judge, patriotic, self-sacrificing, a true son of Dan; the next moment he is the Fool, drawn to the lusts and the follies of his Philistine neighbors. That there is an allegory here is no denying; an allegory, not only of the times of the rude Judges, but of our own day. But the tale is more than allegory. It is amazingly human and touching. Even the Delilah episode, known to all of us from our childhood, is so motivated that the climax comes to us as a thrilling surprise. One itches to tell the gentle reader why Delilah long the symbol of the basest of betrayers, decided to turn her lover over to the Philistines; but the author deserves to tell his tale in his own matchless way.

The translation by Cyrus Brooks is strong and pleasing. In short, the book is one which may be read and reread with ever-growing pleasure.

ELMA EHRLICH LEVINGER.

* * *

SEVEN PLAYS

One-Act Plays from the Yiddish (Bloch).

THE second series of "One-Act Plays from the Yiddish," translated by Etta Block, illustrates even more pointedly than her earlier volume what a world of difference lies between Yiddish drama and American Jewish audiences. In the present work we find seven plays from such leading Yiddish dramatists as Hirschbein and Peretz. Yet in spite of their undoubted artistry, in the Russian convention of much conversation and little or no action, we doubt whether these plays will appeal to American Jewish audiences or even to American Jewish readers.

They are permeated with a more than Russian gloom with the exception of Raisen's bitterly comic "Brothers," and "Liars" by Bimko; the latter is so slight it cannot be considered as anything more than a

sch. The characters, especially in Schbein's "Bebele," may be true to life of the Pale; to readers of the translation they seem to belong to other world.

The Prologue by Mosche Nadir is the finest bit of reading matter in the whole book. It expresses with a humor and a keen insight the philosophy not only of the Yiddish of the world theater as well. But without this attractive feature, "The Act Plays from the Yiddish" would take its place on the all too small shelf of Yiddish literature translated for a generation who know neither the life these dramatists portray nor the language in which they wrote.

ELMA EHRLICH LEVINGER.

* * *

THE WORLD'S BEST HATED TRAITOR

Keriot, by Cecil Roth (Mandrake Press, London). \$2.

"SCARIOT" is a study of the world's best-hated traitor, done from a Jewish viewpoint by Cecil Roth. We see Judas of Keriot first as a dreamy boy; later as a passionately devoted follower of the man from Galilee, who Judas believes must will redeem Israel from the Romans. Then Mary of Magdala enters the picture. Even more fascinating than her repentance than in her sin, she comes to the ascetic Judas the most desirable of all womankind. But he is jealous of her devotion to the Master they both seek to serve. Being that if Jesus asserts his kingship, the humble carpenter will be placed above the sphere of Mary, Judas, moved alike by jealousy and patriotism, delivers the Galilean to the high priest and to the Roman soldiers. The book is well worth reading if only for the background, and for the fine characterization of Judas. The Jesus in the narrative seems to be based largely upon the Klausner study and would be acceptable to all liberal Jewish readers.

ELMA EHRLICH LEVINGER.

* * *

A READABLE VOLUME

History of the Hebrews, by Frank Knight Sanders (Scribner's).

BIBLICAL studies abound in treatises of a historical character. Dr. Sander's "History of the Hebrews" is the kind of a book that commands at once the attention of the serious-minded student as well as the intelligent reader.

The author presents his story in a very admirable fashion. His treat-

ment of the subject matter is so arranged as to serve both historical and biblical needs at the same time. Almost every paragraph, of which there are 534, is prefaced with references to readings in the Bible. The source material is given in each case in order that the student may readily allude to the biblical passages after having been introduced to their political, social, or religious setting as the case may be.

In his treatment of the very fascinating background of the Old Testament Dr. Sanders shows critical utilization of the latest archeological researches and explorations. He has succeeded in giving the biblical narrative a fresh coat of historical significance and appreciation. He interprets the sequence of biblical events in the light of modern scientific method and rises above his facts in mastering the subject. He does that with sympathetic understanding and profound erudition. The religious, social, and political phases of the development of the Hebrew nationhood are brought out with perfect clarity and comprehensiveness supplying the necessary bearing and direction for an appreciation of the contributions which the Hebrews had made to humanity.

Dr. Sanders's "History of the Hebrews" is a readable volume and may be used with much profit in classroom instruction in high schools, for its language and presentation are simple, clear, and instructive. It has also the advantage over many other books of that nature in that it gives the primary sources immediately germane to the subject matter, thus opening up the way for wider use of the Bible.

MICHAEL M. ZARCHIN.

* * *

A CONTRAST

Jews Without Money, by Michael Gold (Liveright). \$3.

A FEW months ago Shmarya Levin told the story of his boyhood in "Childhood in Exile." Now appears the boyhood of Michael Gold, doughty editor of *The New Masses*, a magazine considered very tame by some, but the acme of all that is dark, destructive, and bolshevistic, by others. Between the two lives and between the two books there lies a deep and abiding difference.

Shmarya Levin is a patriarchal, Jewishly political leader of international importance, whose childhood in a Russian village was steeped in learning the lore and the great books of his people. Michael Gold is a

youthful radical journalist of no "importance," battering away at what he conceives to be social injustices, whose birth and rearing in a typical New York East Side ghetto have only an indirect connection with Judaism, although much to do with things Jewish. So far as the books themselves are concerned, Shmarya Levin's tells primarily about Shmarya Levin; Michael Gold's, about Chrystie Street, Rivington Street, the bums, roughnecks, gangsters, prostitutes, and the Bowery—his playmates, brothers and sisters, activities, jobs, and stories told to him. Two pictures, both beautifully painted, emerge from the book, those of his father, a dreamer of the ghetto, and of his mother, a remarkably fine type of devout but human personality which one sometimes comes across with surprise, in the filth of tenement dwellings.

To the average reader, Mr. Gold's book should prove so absorbing, both in content and style, which is stark, vivid, unforgettable, as to be almost impossible to stop reading before the last page is turned. For there the reader will find all the sights, sounds, smells, wails, tears, curses, and blessings of an American scene that is fast becoming legendary, set down by one who can feel supremely, observe distinctly, and write with a sense of the wonder of life.

EDWARD E. GRUSD.

* * *

STORIES OF INTRINSIC INTEREST

Wonder Tales of Bible Days, by Elma Ehrlich Levinger (Jewish Publication Society).

PRESERVING the same spirit of their venerable source, but infinitely more appetizingly presented for youthful minds, the biblical tales that Mrs. Levinger here retells constitute another step forward in the march of modern Jewish educators toward instilling a love for and an interest in Jewish folklore and history.

Mrs. Levinger begins with the story of Abraham, continues with stories of Joseph, Moses, David, and Solomon, and ends with the prophet Elijah. In all of them there is to be found none of that "baby-talk" style of writing wherewith certain popularizers of esoteric subjects seek to cajole unwilling readers into becoming cultured students overnight. Instead, one finds stories of surprising intrinsic interest, told with imagination (not of the kind that runs riot) and with dignity, in the language of 1930, but in the spirit of classical reverence.

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NEWS OF THE LODGES

BROTHER JOHN BLOOM of Montreal was signally honored at a recent meeting of Mount Royal Lodge



John Bloom

No. 729 for a feat of bravery and courage he performed last summer, when he rescued two persons from drowning in the North River at Shawbridge, Que. Mr. Bloom had to swim to the scene of the accident, and dive

feet to the bottom of the river to get at the victims. The feat was all the more remarkable because the water was dark and murky. Nevertheless Mr. Bloom succeeded. At the lodge meeting in his honor, Louis Rubenstein, President of the Royal Life Saving Society, Province of Quebec, was present to hand to the hero the Royal Canadian Humane Association Honorary Testimonial, awarded for prompt action and presence of mind in saving two lives. A silver cup was presented by Mount Royal Lodge on behalf of Brother E. Herschorn, President of the Canadian Amateur Swimming Association. The Province of Quebec Safety League awarded a bronze medal, which was presented by Brother A. J. Livingston. All delivered eulogies.

Brother Bloom replied by pointing out that in effecting the rescue, he had merely performed his duty as a B'nai B'rith—as a man. Friends of Brother Bloom have applied to the Carnegie Hero Fund Commission of Pittsburgh for recognition of his deed. The President of the Order, on behalf of the Constitution Grand Lodge, as well as for himself, sent letters to both Brother Bloom and Mount Royal Lodge, congratulating and rejoicing with them.

* * *

WITH more than 400 guests attending, the silver jubilee of Covenant Lodge No. 569, Duluth, Minn., was held last month, with President Alfred L. Cohen, and Dr. I. M. Rubinow, Secretary of the Order, as honor guests. President Cohen was the principal speaker at the banquet which followed the afternoon initiation ceremonies of a large Alfred M. Cohen class.



L. E. SCHLECHTER, Chairman of the Intellectual Advancement Committee of District No. 1, has evolved a program for lodge cultural activity which embraces subjects of general interest. Brother Schlechter feels that merely having well-known speakers address the lodge at infrequent intervals is only of slight benefit. He urges that complete courses of lectures, interrelated and significant, should be offered by lodges in his district. As examples of subjects to be covered, he gives the following:

1. The World We Live In and the Revelations of a Divine Harmony, the purpose of which should be to bring to the attention the latest theories in astronomy and geology and a synthesis and interpretation of the facts, which would be in harmony with religious or spiritual aspiration.
2. The Struggle for Life and the Evolution of the Mind—an elucidation of the facts of evolution.
3. Prolongation of Life and the Prevention of Disease—a lecture devoted to the facts of bio-chemistry and bacteriology and medical science.
4. The Road to Happiness and the Laws of Mental and Physical Hygiene.
5. The New Economics, Co-operation and the Elimination of Poverty.

* * *

ABRAHAM BERKOWITZ of Philadelphia, President of District No. 3, has visited and spoken in many cities and towns in his district during the past month. Included in his itinerary were Jersey City, N. J.; Greensburg, Pa.; Uniontown, Pa.; Pittsburgh; Washington, Pa.; Morgantown, W. Va.; Huntington, W. Va.; and several other smaller communities.

* * *

TWO new local lodge publications have come to our desk during the past month. They are the Beth Horon Agitator, of Beth Horon Lodge No. 599, Kansas City, Kansas, and the bulletin of Eshcol Lodge No. 55, Dayton, Ohio.

THROUGH the Intellectual Advancement Committee of District No. 3, the B'nai B'rith Hillel Foundation, University of West Virginia, is offering prizes of \$75 and \$50 respectively, for the winners of first and second places in an essay contest on a choice of the following two subjects: Louis Marshall—His Life and Influence; and What Steps Should Be Taken to Achieve Greater Unity in Jewry? Rabbi Samuel Goldenson of Pittsburgh, Dr. Arnstein of Philadelphia, and Dr. Morris Ginsburg of Philadelphia, will be the judges.

A prize of \$25 is to be offered to any student, Jew or non-Jew, who attends the special lectures at the B'nai B'rith Hillel Foundation at Morgantown and submits the best resume of these talks.

A National Hillel Foundation Award first prize of \$100, presented by Charles Kline, and a second prize of \$50, known as the Augusta Weber Award and presented by William Portner, are to be given the undergraduate member of any B'nai B'rith Hillel Foundation in America who presents the best essay on any of the following subjects: Maimonides, His Influence on Jewish Life; Are Jewish Parochial Schools Feasible in America?; How Can the Synagogue Be Made to Function Best in American Jewish life? Dr. Louis Mann of Chicago, Acting National Director of the B'nai B'rith Hillel Foundation Commission, is to arrange for the details of these awards.

For the best essays by a member of Aleph Zadik Aleph on the subject: The Place and Meaning of Leo N. Levi in American Jewish Life," Charles Klein is giving \$60 as a first prize and \$40 as a second prize, while William Portner, in the name of Augusta Weber, is presenting a third prize of \$25.

All lodges in District No. 3 have been advised to present prizes to students under 16 years of age attending a Jewish religious school for the best essays on some worthwhile Jewish subject.

* * *

A BEN B'RITH is the first Jew to be elected President of the Worcester (Mass.) Free Public Library. He is Wilfred B. Feiga, a member of the General Committee of District No. 1, and Chairman of the Committee on A. Z. A.

NOT satisfied with vague gropings each month to marshal interesting programs for lodge meetings, Camden Lodge No. 915, Camden, N. J., has outlined and printed a program of activities and functions for the entire year 1930. The first scheduled event was the installation of officers on January 5, and the last is the 1931 elections, slated for December 14.

A glance at what is lined up for the interim period is instructive. March 9 is designated as "Har Sinai Night" initiation, at which Rabbi Nachman S. Arnoff is down for an address on "Can A Comfortable Religion Be Comfortable?" The Annual Banquet ("strictly kosher") will take place in Philadelphia March 30, with Judge Bernard A. Rosenblatt, Aaron Sapiro, Judge Robert Carey, Dr. Hyman I. Goldstein, and Hon. Isadore Sobel as speakers. "Honor Night" to Ardent Members will be April 10, and will include an A. Z. A. debate, with Dr. Louis Gershenfeld down for a talk on "The Jew in Science."

May 8 is listed as "B. B. Ladies' Auxiliary Night," at which Judge Raymond MacNeille of Philadelphia, is to speak on "Working Together for America." Then comes a smoker on June 5, with Albert A. Light of Philadelphia speaking on "Humanisms and Humorisms," to be followed on July 20 by a picnic in honor of "A. Z. A. Day." The next scheduled event is "District No. 3 Night" at which an initiation will take place, with the Hon. Joseph W. Salus to speak on "Local Influence of B'nai B'rith"; Abraham Berkowitz on "Anti-Defamation"; and Abraham L. Wolk on "Influence of the B'nai B'rith on Jewish Youth." Norman Thomas, leader of the Socialist Party in this country, will address the lodge October 19 on "Race, Religion, and Fraternity." The Annual Ball will be held on November 5, with "extraordinary professional talent," and the 1931 nominations will take place November 16, with Rabbi Naphthali Riff down for a talk on "Our Communal Responsibilities."

Like the Boy Scouts, Camden Lodge believes in the motto "Be Prepared."

* * *

MEMBERS of Sholem Lodge No. 78, Leavenworth, Kans., as well as Jews all over the state, are mourning the death last month of Brother B. B. Woolfe at the age of 79. Brother Woolfe was President of Temple B'nai Yeshurun in Leavenworth for 25 years, and he was also State Deputy of the B'nai B'rith. His philanthropy extended all over the state of Kansas.

CREDIT courses at the B'nai B'rith Hillel Foundation, University of Illinois, have broken all records for attendance this semester, with more than 120 signed up. So great is the popularity of these courses on Comparative Religion, history of religion in general and of Judaism in particular, that negotiations are under way with the Wesley Foundation to lend a room to Hillel for its afternoon classes, which are now too large for the old Foundation quarters. It is hoped that this temporary occupation of the Wesley Foundation will be for this semester only, and that the new Hillel Building, which is being campaigned for now, will soon materialize.

The courses are under the instruction of Dr. A. L. Sachar, Director of the Foundation.

* * *

BERNARD WIESS, President of Maimonides Lodge No. 809, is the first Jew to be elected to county office in Sullivan County, New York, when he was named Special County Judge and Surrogate. He is 26 years old and is one of the youngest jurists in the state. Judge Wiess was formerly affiliated with Jordan Lodge of New York City. He is the leader of a Jewish troop of Boy Scouts, and takes an active interest in Jewish affairs. His election to his present office is all the more remarkable from the fact that he is a Democrat, although the county is normally Republican by a large majority.

* * *

WITH hardly any campaigning, and with most of the contributions coming in unsolicited, Allentown Jewry raised \$5,000 for the B'nai B'rith Orphans' Home at Erie, Pa. About 100 of the leading Jewish residents made contributions averaging \$50 each. Charles Kline, Vice President of the Home, and Julius Rappaport, both of Allentown, planned and directed the silent campaign.

* * *

AFTER a period of quiescence, Maimonides Lodge No. 339, Youngstown, Ohio, has come to life stronger and more active than ever. Last month the lodge played host to the Ohio State Association of B'nai B'rith Lodges in convention assembled. A new class of initiates was inducted into the lodge at the close of the meeting, bringing the local membership up to 300. A general membership drive is under way, and the lodge has worked out a program for educational and entertainment activities for the entire year.

BEFORE an audience of some 50 Jewish men and women in Calgary, Alberta, Canada, Calgary Lodge No. 816 initiated a "Lashkowitz Class" of 18 candidates in honor of H. Lashkowitz, Second Vice President of District No. 6. Brother Lashkowitz came from Fargo, N. D., to attend the ceremonies. He delivered the principal address of the evening, which he undertook to explain the B'nai B'rith's service to Judaism.

* * *

UNDER the auspices of the B'nai B'rith, more than 300 persons from Hazleton, Pa., heard Rabbi Philip Bookstaber of Harrisburg speak on "The Ancient Heritage." At the same meeting Wider Scope gifts were presented to confirmants who were the sons of members of the Order.

* * *

THE splendid work being done by the Los Angeles Placement Agency, Ltd., which is being sponsored by the Employment Committee of Los Angeles Lodge, is shown in the first report of the manager. During the first month of the agency's existence it found positions for 25 men and women. Its applications now total 310. The aggregate amount of money earned by applicants placed in positions is more than \$2,000 a month.

* * *

THE beautiful administration building of the Cleveland Jewish Orphan Home, the building that faces the entrance of the spacious "campus," has been named B'nai B'rith Hall by the Orphan Home Board.

* * *

A RECENT issue of the Sunday section of the Cincinnati Enquirer carried a featured full-page story of the restoration of Johnson's Island Confederate cemetery and the part played therein by the late Sir Moses Ezekiel, whom it terms "one of the greatest modern sculptors." Sir Moses made the life-size statue of a Confederate soldier which adorns the grounds of the historic island in Lake Erie.

Sir Moses, who was a Ben B'rith, wrought the magnificent statue representing the triumph of religious liberty, which the Order presented to the Centennial of American Independence in Philadelphia in 1876. It was placed in Fairmount Park, where it is seen by thousands of visitors annually. Sir Moses was a brother of Henry C. Ezekiel and L. P. Ezekiel, two loyal members of Cincinnati Lodge No. 4.

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REMOVE THE DOUBT

ACROSS THE SEAS



IN less than two years District Grand Lodge No. 10, Czechoslovakia, will have no more war orphans to protect. Immediately after the war, the District undertook the protection of 51 orphans until they should reach the age of 14. At the beginning of last year 11 orphans were in care of the lodges, while at the present time there are only six. By 1932 all the children will have reached their 14th year.

* * *

DISTRICT Grand Lodge No. 9, Roumania, spent more than one million leis during 1928-1929 for philanthropic undertakings, it was revealed at the general convention of the district held in Bucharest recently. This huge sum does not include the expenditures of the individual local lodges, of which there are 18 in the country.

Dr. I. Niemirower, President of the District, read an interesting report, in which he discussed a new problem arising out of the territorial enlargement of Roumania. An Institute to study the History of the Jews, according to Dr. Niemirower, is needed for research work among the Jews of the new territories. Scientific research work of this kind, he declared, cannot be undertaken by any political organization, but requires a strictly non-political, non-nationalistic one, and Dr. Niemirower concluded that the B'nai B'rith would be the logical organization to create an Institute of the type desired.

* * *

THE District Grand Lodge of Germany played a leading part as one of the organizations which sponsored a symposium on peace held recently in Berlin under the auspices of the Jewish Peace League. The meeting was opened by an address by Oscar Wassermann. Leon Feuchtwanger, the famous author, spoke on "The Jew as a Fighter for Peace." A message from Albert Einstein was read.

* * *

A NOVEL holiday celebration is being introduced by Massadah Lodge of Vienna this month. The lodge is sponsoring a trip to Palestine and Egypt, starting March 23 from Vienna, and taking the party to all important and holy places. A Seder will be celebrated in Jerusalem, after which the party will return to Vienna.

SEVERAL brilliant members of the Order in Germany have received unusual recognition recently. The Grand Lodge of Germany, in an official ceremony, expressed its congratulations to one of the best known German violinists and music teachers, Alfred Wittenberg, upon his 50th birthday. Brother Wittenberg played frequently during the war for the entertainment of soldiers, especially those in hospitals maintained by the B'nai B'rith. . . . Dr. Julius Magnus, prominent Berlin lawyer, expert in international law, and publisher of the "Judicial Weekly," received the Degree of Doctor Honoris Causa from Heidelberg University. Dr. Magnus received an honorary degree from Frankfort University in 1926. He is a member of many Jewish organizations, and is a Past President of Berthold Auerbach Lodge, I. O. B. B., Berlin. . . . Representing the German ministry of finance and commerce at a Conference at The Hague was Dr. Hans Schaeffer, an active member of the Order in Germany. . . . Another prominent Jewish figure, closely identified with the philanthropic work of the Order in Germany, was Dr. Carl Melchior, who was a member of the German delegation to the reparations conference.

* * *

THE Lodge at Stuttgart, Germany, celebrated its 30th anniversary in very impressive fashion. Founded by 86 members, the lodge today has 260. A number of worthy institutions owe their existence to the efforts of Stuttgart Lodge, including a children's vacation home, another home in the Black Forest, and the lodge's own temple and library. The anniversary was celebrated by a closed meeting for members followed by an open meeting. Vice President Rieger gave the morning address on "Moses Mendelssohn, pioneer of lodge psychology."

THE year 1930 opened auspiciously for District Grand Lodge No. 10, Czechoslovakia, with the installation of Menorah Lodge in Trautenau. More than 200 guests participated in this significant affair. Dr. Popper, President of the District, was chairman, and to emphasize the allegiance between the Czechoslovakian and German districts, invited Brother Scheyer, the representative of the latter district, to act with him as co-chairman. Large delegations were present from Lessing Lodge, Breslau; Victoria Lodge, Goerlitz; and Silesia Lodge, Liegnitz.

The installation was a beautiful ceremony, and afterward the audience was deeply stirred by the initiation of two candidates into the order. In admitting them, Brother Wiesmeyer, Vice President of the District, quoted from Arnold Zweig's "Origin and Future."

"We demand that you shall serve humanity in the same way as she was served best at any time. We demand this because you are Jews, and because it is your duty as long as our people exist. There is no fight for God but on earth, and no service for God but in living with your fellowmen. Mankind has to be helped, and we primarily are called upon because we are older and because we have suffered more than other peoples. This is the program of our Order, and this has been our aim since the founding of the B'nai B'rith."

* * *

STUDIOUS efforts are being made by the District Grand Lodge of Germany to intensify the meaning of lodge life and to inject new ideas into every meeting. A resolution was recently adopted to have a question of general interest presented at every meeting. It was furthermore the general consensus of opinion that membership in a lodge should never be acquired with a view to financial betterment.

The German lodges are in agreement that quality of membership, rather than quantity, is the consummation most devoutly to be wished. Another interesting fact is that an overwhelming majority of the members of German lodges are of the opinion that lodge night means men's night, and that women should not be invited too frequently to meetings.

And Now

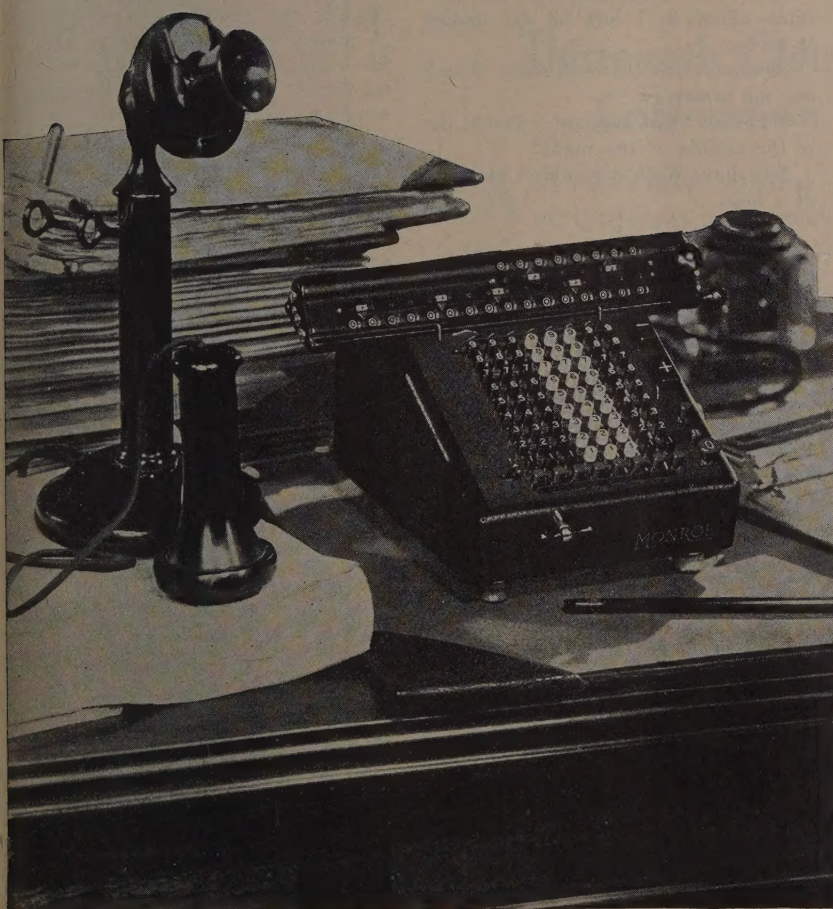
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Scotchograms

A JEWISH merchant in Pittsburgh began to grow uneasy when a large debt owed him by a customer in St. Louis was not paid on the date previously agreed upon. He asked his secretary to send a severe telegram to the debtor, demanding payment.

"But make it a short one," he cautioned, for he was very parsimonious.

After a few minutes the secretary returned with a draft of his telegram for approval by the merchant. The proposed wire read, "Your debt is past due, please remit at once."

"Are you *mishugga*?" he angrily demanded of his secretary. "Who ever heard of sending such a long drawn out telegram? It would cost me a fortune to send telegrams like that. You don't seem to care how much you spend of other people's money."

The merchant then reduced the telegram to one word.

"Nu?" it read.

An hour later the merchant received an answer, almost equally brief.

"Sha, sha!" it read.

* * *

Benevolence

HE entered a German cafe and took a seat at a table at which two Germans were seated. The Germans exchanged glances with each other, and then one of them turned to the visitor and said:

"Mister, I want you to know that you are among anti-Semites."

"That's all right," answered the Jew magnanimously, "so long as you are behaving yourselves you are perfectly safe."

* * *

Cautious Fellow

ABE faced his prospective father-in-law boldly and asked for Rosie's hand.

"Young man," demanded the father, "tell me the truth; why do you want to marry my daughter; is it for her own sake or to pay off your debts?"

"Well," replied Abe, "suppose you pay off my debts first, and then wait and see."

Generosity

ASCHNORRER came to the home of a stingy rich man during the latter's dinner hour. The rich man was eating *lukshun* soup. The beggar asked for something to eat.

"Well," answered the wealthy man, eyeing the *schnorrer*, "would you mind eating some *lukshun* soup left from yesterday?"

"I would be glad to," replied the beggar joyfully.

"Well, then come around tomorrow," said the man, "there may be some left from today."

* * *

That All Depends

NEWSBOY: Paper, professor! Don't you want a paper today?

Professor: Why, yes, but come to think about it, I left all my money at home.

Newsboy: Oh, that's all right. You'll pay me tomorrow.

Professor: But suppose I should die in the middle of the night?

Newsboy: Well, it wouldn't be much of a loss.

* * *

He Deserved a Jail Term

JUDGE: Where do you come from? Where were you born—in New York?

Prisoner: Yes, partly.

Judge: What do you mean, partly?

Prisoner: Well, when I came to New York I weighed 120 pounds, and while there I gained 80 pounds, so you see, I come partly from New York.

THE first day of Spring comes on the 21st of this month. Just about that time the following fortunate people will be receiving new books as a reward for having their jokes printed on this page: Mrs. Boris Brutskus, Berlin, Germany; Esther Riff, N. Little Rock, Ark.; Harriette Glickman, Detroit, Mich.; Ben Fleck, Warren, Ohio; S. S. Goldman, Houston, Tex.; and A. J. Schapiro, Racine, Wis.

A Feint Attack

YANKELE, the water carrier, was wondering where his next meal was coming from when Reb Samuel, the local rich man, accosted him and asked if he would accompany him on a short walk, since he was in the habit of fainting, and didn't want to be alone when it happened. He offered Yankele five roubles for this service, and the latter gladly accepted.

Well, as one tells the children, they walked and they walked and they walked. Reb Samuel seemed inexhaustible, but Yankele grew more weary with every step. Finally he could stand it no longer.

"Reb Samuel," he pleaded, "please faint, or I will."

* * *

A Sure Cure

JAKE, the traveling salesman, was presented with a bill for \$10 for one night in a ramshackle little country hotel. He knew that argument would be useless, so he paid the exorbitant charge in sullen silence. The proprietor of the hotel, however, asked him to call again, and then Jake's wrath broke loose.

"I'd gladly patronize you," he said acidly, "but the mice won't let me sleep a wink all night."

"Yes, I admit it," sighed the proprietor, "I can't seem to get rid of them."

"Hand them bills, hand them bills, snapped the salesman, walking out "and you'll never see any of them again."

* * *

Come to Think About It—

SAMMY (in Sunday School): I have a new little brother at home. Is it true that he came from heaven?

Teacher: Of course.

Sammy: What a fool, to come from heaven to our house!

* * *

Relativity

MOTHER dear, I guess you're right. You are always saying that there is no truth to be found in the world today. Even in school yesterday the teacher said that five and four make nine, and today she said that six and three makes nine."